English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

First Collection

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First Tashahhud

The eighth question of Fatwa no. 6366

Q 8: Is the Tashahhud (sitting to invoke Allah's peace upon the Prophet) we recite in Salah (Prayer) the one that was recited by the Messenger of Allah (peace be upon him) while prostrating at Sidrat Al-Muntaha during the Mi`raj (Ascension to Heaven) journey?

A: Ibn Mas`ud (may Allah be pleased with him) said, ﴾Holding my hand between his, Allah's Messenger (peace be upon him) taught me the Tashahhud just as he used to teach me a Surah of the Qur'an: "At-Tahiyyatu lil-lahi was-salawatu wat-taiyyibat. As-salamu `alayka aiyyuha-an-nabiyyu wa rahmatu-l-lahi wa barakatuh. As-salamu `alayna wa `ala `ibadillah is-salihin. Ash-hadu an la-ilaha illa- Alahu wa ash-hadu anna muhammadan `abduhu wa rasuluhu (All the compliments, prayers, and good things are due to Allah. Peace be on you, O Prophet, and Allah's mercy and blessings be on you. Peace be on us and on the true pious slaves of Allah. I testify that none has the right to be worshipped but Allah and I also testify that Muhammad is His slave and His Messenger.)"﴿ Narrated by the Group of Compilers of Hadith (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy, Ibn Majah). In another wording, the Prophet (peace be upon him) said, ﴾When anyone of you sits during Salah, he should say: All the compliments are due to Allah...﴿ until his saying, ﴾... and on the true pious servants of Allah.﴿ He added, ﴾So, when you have said this, then you have surely sent the greetings to every pious worshipper of Allah, whether they are in the Heavens or on the Earth.﴿ At the end of the narration he said, ﴾Then, he may choose any supplication that pleases him and offer it.﴿ Reported by Al-Bukhari and Muslim. Furthermore, Ahmad narrated on the authority of Abu `Ubaydah from his father `Abdullah ibn Mas`ud (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) taught him the Tashahhud and asked him to let people learn it. The Tashahhud is as follows, "All the compliments are due to Allah... " Al-Tirmidhy stated that the report narrated by Ibn Mas`ud is the most authentic and was acted upon by the majority of scholars among the Sahabah (the Prophet's companions) and Tabi`un (Followers, the generation after the Companions of the Prophet).

Moreover, Abu Bakr Al-Bazzar affirmed this view stating that this report was narrated through over twenty versions. In the book entitled "Sharh Al-Sunnah", Al-Baghawy asserted this. Accordingly, this description of Tashahud is the most authentic one that was narrated from the Messenger of Allah (peace be upon him).

With regard to whether the Prophet (peace be upon him) recited this Tashahud while prostrating at Sidrat Al-Muntaha during the Mi`raj or not, we do not know of any evidence affirming that he recited it specifically or prostrated in this place on that journey.

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The third question of Fatwa no. 6363

Q 3: I performed Salah (prayer) and intentionly ignored the first Tashahhud (sitting to invoke Allah's peace upon the Prophet). I did not perform Sujud-ul-Sahw (Prostration of Forgetfulness). I asked Allah (Exalted be He) to forgive me after I had finished my Salah. Is my Salah valid?

A: Your Salah is not valid as you have intentionally ignored an obligatory act; the first Tashahhud. This is according to the soundest opinion of scholars.

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The first question of Fatwa no. 9414

Q 1: As we were in the second Rak`ah (unit of Prayer) of `Asr (Afternoon) Prayer in congregation, the Imam stood up after Sujud (Prostration) forgetting to sit for the first Tashahhud (sitting to invoke Allah's peace upon the Prophet). He began the third Rak`ah. Some people reminded him saying: Subhan-ul-Allah (Glory be to Allah), but he continued his Salah. Before uttering Taslim (salutation of peace ending the Prayer) in the last Tashahhud, he offered Sujud-ul-Sahw (Prostration of Forgetfulness). After finishing the Salah, he said that the first Tashahhud is an act of Sunnah, and not a Rukn (integral/pillar). As such, there is no need to offer Sujud-ul-Sahw, if a person forgot it. What is the ruling in this case?

A: The first Tashahhud in the Salah is one of the obligatory parts of it, according to the more correct of the two scholarly views, because the Prophet (peace be upon him) used to do it and said: (Pray as you have seen me praying.) If he omitted it by mistake, he should prostrate due to his forgetting it. If he omitted it deliberately, then his prayer is invalid. A person who omits it by mistake can make up for it by doing the prostration of forgetfulness before Taslim, whether the person was the Imam or Ma'mum. Furthermore, what the Imam did was right, because when the Prophet (peace be upon him) forgot to sit for the first Tashahhud, he offered Sujud-ul-Sahw (Prostration of Forgetfulness) according to the Hadith narrated on the authority of `Abdullah ibn Buhaynah (may Allah be pleased with him).

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The third question of Fatwa no. 9217

Q 3: I offered a four-Rak`ah Salah (Prayer consisting of four units) with the Imam (leader of congregational Prayer). In the first Tashahhud (sitting to invoke Allah's peace upon the Prophet), the Imam sat for a very long time, so I recited the final Tashahhud. What is the ruling on my Salah? Shall I repeat the final Tashahhud, remain silent, or say a certain Du`a' (supplication)?

A: Your Salah is valid, and your first Tashahhud is also valid, as you followed your Imam. You should say the Tashahhud, invoke blessings upon the Prophet (peace be upon him) and remain silent until the Imam stands up.

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The first question of Fatwa no. 6035

Q 1: Ibn Mas`ud (may Allah be pleased with him) said, "The Messenger of Allah (peace be upon him) taught me Tashahhud (sitting to invoke Allah's peace upon the Prophet) while holding my hands, just like he used to teach me Surahs of the Qur'an. 'All salutations, prayers, and goodness are due to Allah. Peace be upon you, O Prophet, etc', while among us. When he died, we began saying 'Peace be

upon the Prophet.'" Many people use and recommend this last form.

A: The way of pronouncing Tashahhud said by the Messenger of Allah (peace be upon him) in Salah (Prayer) and recommended to the Sahabah (Companions of the Prophet) is what was related by Al-Bukhari and Muslim in their two Sahih (authentic) Books of Hadith, from `Abdullah ibn Mas`ud (may Allah be pleased with him) that he said, (The Messenger of Allah (peace be upon him) taught me the Tashahhud just like he used to teach me Surahs of the Qur'an, while holding my hands. (Its form is): 'All the compliments, prayers and good things are due to Allah. Peace be on you, O Prophet, and may Allah's mercy and blessings be upon you. Peace be on us and on the true pious slaves of Allah. I testify that none has the right to be worshipped but Allah, and I also testify that Muhammad is His slave and His Messenger.') This is more authentic, as the Prophet (peace be upon him) taught it to his Sahabah. He did not tell them that when he died, they should say "Peace be upon the Prophet".

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The first question of Fatwa no. 8571

Q 1: in the Tashahhud (sitting to invoke Allah's peace upon the Prophet), should a person say: "asalamu `alayka ayyuha al-naby (peace be upon you, O Prophet)" or "assalamu `ala al-naby (peace be upon the Prophet)", because `Abdullah ibn Mas`ud (may Allah be pleased with him) said: 'Before the Prophet (peace be upon him) died we used to say: "assalamu `alayka ayyuha al-naby (peace be upon you, O Prophet)" but after he died we said: "assalamu `ala al-naby (peace be upon the Prophet)"?

A 1: The correct view is that in the Tashahhud the prayer should be said: "assalamu `alayka ayyuha al-naby wa rahmat-u-Allah wa barakatuh (peace be upon you, O Prophet, and the mercy of Allah and His blessings), because this is what is proven in the Hadith.

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With regard to what is reported on the authority of Ibn Mas`ud (may Allah be pleased with him), if it is a sound narration, this is his Ijtihad (juristic effort to infer expert legal rulings) and it does not contradict the proven Hadith. If the ruling after the death of the Prophet (peace be upon him) were different than the ruling when he was still alive, he would have told us that.

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The first question of Fatwa no 9810

Q 1: If I catch the last Rak`ah (unit of prayer) of the Maghrib (Sunset) Prayer, should I make up for the two missed Rak`ahs consecutively or separate with a Tashahhud (sitting to invoke Allah's peace upon the Prophet) between them? Should I recite Al-Fatihah and whatever verses of the Qur'an in a loud voice during these two Rak`ahs?

A: First: You have to sit for the first Tashahhud between the two Rak`ahs you are going to make up for. **Second:** You have to recite Al-Fatihah aloud and whatever group of verses of the Qur'an you are able to, in the first Rak`ah. In the second Rak`ah you have to recite only Al-Fatihah in a low voice and sit for the last Tashahhud before you finish the Salah.

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The third question of Fatwa no. 11071

Q 3: Is it permissible for an Imam to stand up after reciting the first Tashahhud (sitting to invoke Allah's peace upon the Prophet) when he knows that the Ma'mums (persons being led by an Imam in Prayer) are still reciting it? Should he wait for them?

A: The Imam should sit when reciting the first Tashahhud for a period of time that is sufficient for him to do that. It is better for him to ask Allah (Exalted be He) to send peace and blessings upon the Prophet (peace be upon him) after reciting the Tashahhud. Then, he should stand to perform the third Rak`ah (unit of prayer). If he does that, the Ma'mums will have enough time to recite the Tashahhud.

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The first question of Fatwa no 4927

Q 1: Is it an act of Sunnah (commendable act) or Wajib (obligatory) to make Du`a' (supplication to Allah) after invoking Allah's peace and blessings upon the Prophet (peace be upon him) during the first Tashahhud (sitting to invoke Allah's peace upon the Prophet)?

A: It is not an act of Sunnah to make Du`a' in the first Tashahhud. According to Hadiths narrated from the Prophet, it is an act of Sunnah to do this in the second Tashahhud after invoking Allah's peace and blessings upon the Prophet (peace be upon him).

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Invoking blessings upon the Prophet (peace be upon him) during the Tashahhud (sitting to invoke Allah's blessings upon the Prophet)

The fourth question of Fatwa no. 6744

Q 4: My question is about invoking blessings on the Prophet (peace be upon him) during the Tashahhud. After saying (in the first Tashahhud), "I bear witness that there is none worthy of being worshipped but Allah and that Muhammad is His Servant and Messenger,' am I supposed to get up or continue sitting and say, "O Allah, send Your blessings on Muhammad and the family of Muhammad"?

A: Invoking blessings on the Prophet (peace be upon him) is obligatory after Tashahhud in the last Rak`ah (unit of prayer) of all Salahs. However, it is recommended to invoke blessings on the Prophet (peace be upon him) during the Tashahhud of the second Rak`ah of the Salahs consisting of three or four Rak`ahs after saying the Two Testimonies of Faith. This is based on the general meaning of the Hadith that enjoins invoking blessings on the Prophet (peace be upon him).

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The second question of Fatwa no. 7917

Q 2: What is the form of invoking peace and blessings upon the Prophet (peace be upon him) in the first Tashahhud (sitting to invoke Allah's peace upon the Prophet) in a four or a three-Rak`ah Salah (Prayer consisting of four or three units)? Please advise, may Allah reward you!

A: It is the same as the final Tashahhud, as many Hadiths were narrated which confirm this, including what was narrated by Imam Muslim, Ahmad and Al-Nasa'iy (may Allah have mercy on them),

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from Abu Mas`ud Al-Ansari (may Allah be pleased with him) that he said, (One day, the Messenger of Allah (peace be upon him) approached us while we were sitting at the house of Sa`d ibn `Ubadah. Bashir ibn Sa`d said to him, "Allah has asked us to send prayers upon you. How shall we do?" He said, "The Messenger of Allah (peace be upon him) remained silent until we wished that he had not asked him, and then he said, 'Say: O, Allah! Send Your prayers upon Muhammad and the family of Muhammad, just like You sent Your prayers upon Ibrahim and the family of Ibrahim. Send Your blessings upon Muhammad and the family of Muhammad, just like You sent Your blessings upon Ibrahim and the family of Ibrahim in the Worlds. You are indeed the Praiseworthy and the Glorious.' As for sending peace, it is the way you have learnt.") In the two Sahih (authentic) Books of Hadith, it is narrated from Ka`b ibn `Ujrah (may Allah be pleased with him) that when the Prophet (peace be upon him) was asked about the manner of invoking peace and blessings upon him, he said, (Say: 'O, Allah! Send prayers upon Muhammad and the family of Muhammad, just like You sent prayers upom the family of Ibrahim. You are indeed the Praiseworthy and the Glorious. O Allah! Bless Muhammad and the family of Muhammad, just like You blessed the family of Ibrahim. You are indeed the Praiseworthy and the Glorious.)

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The second question of Fatwa no. 2232

Q 2: If a worshipper performs a two-rak`ah Salah (prayer) as Fajr (Dawn) Prayer, should he, during the sitting of the Tashahhud (sitting to invoke Allah's peace upon the Prophet), perform Iftirash (placing the left foot to the side and sitting on it between the two prostrations, keeping the right foot vertical) or Tawaruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud)?

A: Tawaruk or Iftirash during two-Rak`ah Salah (prayer), whether it is an obligatory or supererogatory Salah, is an issue that falls under Ijtihad (juristic effort to infer expert legal rulings). Jurists have differed concerning this point. Some of them said that one should perform Iftirash and they use as evidence the Hadith reported by Wa'il ibn Hujr (may Allah be pleased with him) that he: (saw the Messenger of Allah (peace be upon him) while he was performing Salah. The Messenger of Allah (peace be upon him) prostrated then he sat and stretched out his left foot (to sit on it).) This Hadith was reported by Ahmad, Abu Dawud, Al-Nasa'iy and Al-Tirmidhy. Al-Tirmidhy said that this is a sound and good Hadith. They also cited as evidence the Hadith reported by Rifa`ah ibn Rafi` (may Allah be pleased with him) that the Prophet (peace be upon him) said to a Bedouin: ("When you prostrate, be firm in your prostration and when you sit, stretch out your left foot vertically and sit on it.") This Hadith was reported by Ahmad. To this effect, another Hadith was reported by Abu Humayd (may Allah be pleased with him) that he said:

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(The Messenger of Allah (peace be upon him) sat to perform Tashahhud. He stretched his left foot out and put his right one in a horizontal position towards the direction of Salah.) This Hadith was reported by Al-Tirmidhy who said that this is a sound and good Hadith from the narration reported by Abu Humayd. There is another Hadith reported by Abu Al-Jawza' on the authority of `Aishah (may Allah be pleased with her) that she said: (The Messenger of Allah (peace be upon him) used to begin the Salah with Takbir (saying "Allahu-Akbar" (Allah is the Greatest)) and the recitation with: Al-Hamdu lillahi Rabbi Al-`Alamin (Praise be to Allah, the Lord of the Universe - i.e. Surat Al-Fatihah).) She narrated the manner of the Salah of the Prophet (peace be upon him) until she said: (He used to stretch his left foot horizontally (on the ground) and place his right one in a vertical position...) This Hadith was reported by Ahmad, Muslim and Abu Dawud. Ibn `Abdul-Bar said that this Hadith was Mursal (a Hadith with no Companion of the Prophet in the chain of narration). He said that Abu Al-Jawza' did not hear this from `Aishah (may Allah be pleased with her).

Though these Hadiths are general, the Hadith reported by Abu Humayd Al-Sa`diy (may Allah be pleased with him) concerning the manner of the Salah performed by the Prophet (peace be upon him) is specific. This Hadith pointed out the general sayings in other Hadiths. It has differentiated between sitting when reciting the Tashahhud at the end of the four-rak`ah Salah and sitting when reciting the first Tashahhud. He mentioned Tawaruk in the second Tashahhud and Iftirash in the first one. Abu Humayd Al-Sa`diy said while he was among a group of the Companions of the Prophet (peace be upon him): ("I remember the Salah of Allah`s Messenger (peace be upon him) better than any of you. I saw him raising both his hands up to the level of the shoulders on saying the Takbir;

and on bowing, he placed his hands on both knees and made his back straight, then he stood up straight from bowing until all the vertebrate went back to their normal positions. When prostrating, he placed both his hands on the ground with his forearms away from the ground and away from his body, and his toes were facing the Qiblah. When sitting in the second Rak`ah he sat on his left foot and propped up the right one; and in the last Rak`ah he pushed his left foot forward and kept the other foot propped up and sat over the buttocks.")

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This Hadith was reported by Al-Bukhari. There is also another narration reported by Imams Ahmad, Abu Dawud, Al-Tirmidhy and Ibn Majah that have the same meaning. This narration was deemed as authentic by Al-Tirmidhy. It was reported that Abu Humayd said: (In the last Rak`ah, the Prophet (peace be upon him) moved his left foot backward, kept the other foot propped up and sat over the buttocks, and then pronounced Taslim (salutation of peace ending the Prayer).) They said: "You have said the truth. This is the way the Prophet (peace be upon him) used to offer Salah." Therefore, this Hadith confirms Tawaruk in the second Tashahhud and likewise, the second Tashahhud in Maghrib (Sunset) Prayer. Otherwise, all the sittings for Tashahhud have to be done according to what is mentioned in the texts with regard to stretching the left foot out horizontally and placing the right one in a vertical position. This should be done in the Tashahhud performed in the two-rak`ah Salah as well as in the first Tashahhud of the four-rak`ah or three-rak`ah Salah, and likewise, in the sitting between the two prostratioins.

Al-Shafi`y and others said: "One should perform Tawaruk for the two-rak`ah Salah whether it is a supererogatory or obligatory Salah because it is considered the last one. Therefore, it can be included in the Hadith reported by Abu Humayd Al-Sa`dy (may Allah be pleased with him): ('In the last Rak`ah, the Prophet (peace be upon him) moved his left foot backward, kept his other foot propped up and sat over the buttocks, and then pronounced Taslim (salutation of peace ending the Prayer).'") They interpreted the Hadiths that denote Iftirash to only be applied in the first Tashahhud of the four-rak`ah and three-rak`ah Salah and sitting between the two prostrations in order to remove the contradiction of proofs. The most authentic is the first opinion as it coincides with the apparent meanings of

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the Hadiths.

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Takbir (saying: "Allahu Akbar [Allah is the Greatest]") in Salah

The first question of Fatwa no. 10505

Q 1: Which is better as far as the Sunnah is concerned; saying Takbir before going down to prostrate or while going down?

A: takbirs should be uttered in the transitional periods between acts of Salah.

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Fatwa no. 3655

Q: Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the correct way of Takbir (saying: "Allahu Akbar [Allah is the Greatest]") during Salah (Prayer). Is it better that the Imam (the one who leads congregational Prayer) says the Takbir for the Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) in a prolonged distinctive tone of voice

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so that the Ma'mums (people being led by an Imam in Prayer), especially the elderly, may know that he is sitting for Tashahhud? Some Imams pronounce Takbir in monotone voice; consequently, some of the Ma'mums praying close behind him may look to see whether he is standing or sitting. Others who pray in the far back rows - usually old people who use a walking stick - may stand up to see this, and thus disagree with the pace at which the Imam is praying when they find him not standing. Evidently, the prolonged tone of voice helps the Ma'mums know that the Imam is sitting for Tashahhud. Respected Shaykh, which is the correct course of action?

A: The basic ruling is that no distinction should be made in the tone of voice while saying Takbir in Salah. No Shar`y (Islamic legal) evidence has been reported to that effect. Takbir said during Salah is an act of `Ibadah (worship) which is based on Tawqif (a religious text and not personal opinion). Whoever claims that this distinction should be made is required to bring forth the evidence that may support such claim. However, there is nothing wrong if this distinction is made to avoid the occurrence of confusion during Salah mentioned in the question. This is based on the general principles of Shari`ah which encourage facilitating matters, removal of hardship and helping to do good.

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Makruh acts affecting Khushu` during Salah

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1- Gazing upward during Salah

The fourth question of Fatwa no. 6895

Q 4: Does looking upward during Salah invalidate it? Is this Makruh (reprehensible), or there is nothing wrong in doing so? What is the ruling on movement during Salah, whether a few or many times? What is the ruling on gesturing with the hand during Salah?

A: The Messenger of Allah (peace be upon him) forbade looking toward the sky during Salah and solemnly warned the praying person against doing so. It is related by Al-Bukhari in his Sahih (Authentic Hadith Book) and others on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said: (What is wrong with those people who look toward the sky during Salah? His talk grew stern while delivering this speech until he (peace be upon him) said: "Either they stop (looking toward the sky during Salah) or else their sight will be taken away.") This is a serious warning indicating prohibition, yet does not render Salah invalid. As for the ruling on moving during Salah, such as fidgeting with one's beard, hand, leg, clothes or anything else, it is prohibited. It is reported in Sunan (Hadith compilations classified by jurisprudential themes) Al-Tirmidhy that the Prophet (peace be upon him) saw a man fidgeting during Salah and said: (Had this man's heart felt Khushu` (being submissively attuned to the act of worship), his body would have shown Khushu`.) If a movement irrelevant to Salah

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is successively repeated more than is customarily acceptable, it invalidates Salah. Gesturing with the hand is permissible in Salah when necessary based on the Hadith narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aishah and Jabir ibn `Abdullah (may Allah be pleased with them both) which states that the Prophet (peace be upon him) led the Sahabah (Companions of the Prophet) in Salah while he was praying seated due to his illness. When he (peace be upon him) saw the Sahabah behind him stand, he (peace be upon him) gestured to them to sit.

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The ninth question of Fatwa no. 6914

Q 9: A worshiper, while in the posture of standing during Salah (Prayer), should look at the spot of Sujud (prostration). Where should the worshiper look when performing Ruku` (bowing), Sujud and Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer)?

A: During Ruku`, the worshiper should also look at the spot of Sujud, whereas during Tashahhud they should look at their pointing (index) finger. During Sujud, they should look at the place where their eyes meet the ground.

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The sixth question of Fatwa no. 8734

Q 6: What is the ruling on a person who closes his eyes during prayer while standing, offering Ruku' (Bowing) or Sujud (Prostrating)?

(Part No. 7; Page No. 24)

A: It is Makruh (Reprehensible).

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The third question of Fatwa no. 9414

Q 3: is it permissible for a person performing Salah to close their eyes when standing or performing Ruku` (bowing) and Sujud (Prostration) with the intention of perfecting Khushu` (the heart being attuned to the act of worship) and not being distracted by his eyes?

A: Showing Khushu` and submission to Allah in Salah is obligatory on a person performing Salah. It is also an attribute of the sincere believers whom Allah praised as being submissive in their Salah. Furthermore, a servant should focus his eyes on the place of his Sujud (Prostration), except when saying Tashahhud (sitting to invoke Allah's peace upon the Prophet), he should look at his index finger [when he points it while reciting Tashahhud]. As for closing his eyes during Salah, it is not recommended and is an undesirable act.

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2- Salah when suppressing an urge to urinate or defecate

The sixth question of Fatwa no. 10616

Q 6: Is it permissible to perform Salah (Prayer) although one feels the need to relieve oneself?

A: A Muslim should not perform Salah while suppressing an urge to urinate or defecate. The Prophet (peace be upon him) said: (There should be no Salah in the presence of food or while suppressing an urge to urinate or defecate.) (Related by Muslim in his Sahih [Authentic Hadith Book])

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The first question of Fatwa no. 11888

Q: Sometimes, I have a strong urge to defecate before Salah (prayer), but as I start praying, I find that this urge disappears, will my Salah be accepted in this case? What if the opposite happens?

A: It is impermissible for a person to start praying while being prompted by urination or defecation, for the saying of the Prophet (peace be upon him): (No prayer should be (performed) when food is present (before the person) or when they are prompted by the call of nature (urination or defecation))

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Narrated by Muslim in his Sahih. The wisdom behind this -and Allah knows best- is that this prohibits complete submissiveness in Salah. However, if a person prays in this state (prompted by urination or defecation), their Salah is valid but incomplete, due to the mentioned Hadith. Yet, they should not repeat their Salah. Whereas if Salah starts without being prompted by urination or defecation, but this urge appears during Salah, it (the Salah) will be valid and there will not be any reprehensibility regarding this, as long as it does not prevent the person from completing their Salah.

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3- Looking around during Salah

The first question of Fatwa no. 8092

Q 1: Once I was offering Salah in Al-Haram Al-Makky (The Sacred mosque in Makkah), then there came an African man to pray beside me. After he recited Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), he looked around then resumed Salah (Prayer) without repeating Takbirat-ul-Ihram. After we finished Salah I told him that he has to repeat Salah as it became invalid by his looking around. He asked for evidence substantiating my view but I told him that I have no evidence. In fact, I called him to ask a Shaykh about it but he said that he was not in doubt in regards to his worship. He added that it is I who should go to ask a Shaykh. What is the ruling on this matter and what is the evidence on it?

A: It is reported in the Sunnah that looking around during Salah is prohibited and it is a way of stealing

by which Satan takes away (a portion) from the Salah of the person. It is related in Sahih Al-Bukhari with his Sanad (chain of narrators) on the authority of `Aishah (may Allah be pleased with her) that she said: (I asked Allah's Messenger (peace be upon him) about looking hither and thither in prayer. He replied, "It is a way of stealing by which Satan takes away (a portion) from the prayer of a person.") This Hadith indicates that looking around during Salah is Makruh (reprehensible) and lessens the person's reward. But whoever looks around in Salah does not have to repeat it as it is authentically reported in other Hadiths that it is permissible to look around in case of necessity. This means that looking around does not make the person's Salah invalid in all cases.

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The sixteenth question of Fatwa no. 8864

Q: How can we attain Khushu` (the heart being submissively attuned to the act of worship) while performing Salah (Prayer) and reciting the Qur'an?

A: You should ask Allah to help you attain Khushu` in Salah. You should also seek refuge with Allah from Satan and his Waswasah (insinuating thoughts from Satan). Allah is All-Hearer, Ever-Near and Responsive; He responds to the sincere and truthful invocations of the supplicant. May Allah grant you success and help you constantly remember and thank Him.

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4- Killing a serpent

The sixth question of Fatwa no. 3785

Q 6: While offering one of the five obligatory Salahs (Prayers) a person sees a snake or scorpion in front of him; should he stop his Salah to kill them or should he complete his Salah?

A: Yes, in such a case he should stop the Salah to kill the snake or scorpion. In this regard, the Prophet (peace be upon him) said: (Kill the two black things during Salah; the snake and scorpion.) Recorded by the compilers of Sunan (Hadith compilations classified by jurisprudential themes) and it is judged to be authentic by Ibn Hibban. It is unobjectionable and does not affect the validity of the Salah if he kills them while performing Salah if he does as few actions as possible.

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5- Answering the phone during Salah

Fatwa no. 1870

Q: Some people offer Salah (Prayer) at home. When the phone rings and keeps ringing for a long time, is it permissible - in such a case - for the performer of Salah to go forward or backwards a few steps to answer the phone, then say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") or raise his voice with recitation to inform the caller that he is offering Salah as is the case of opening the door for a person who is knocking or raising the voice to inform him?

A: If a person is offering Salah and the phone rings, they may pick up the phone even if they go a few steps forward or backward or to the right or left provided that they face the Qiblah. He should say: "Subhana Allah (Glorified be Allah)" to inform the speaker on the phone. It is authentically reported in Sahih Al-Bukhari and Sahih Muslim (that the Messenger of Allah (peace be upon him) used to offer Salah while holding Umamah, the daughter of his daughter. He used to put her down when he knelt down and carry her when he stood up.) According to the narration of Muslim, "while leading people in Salah". It is also narrated by Ahmad and others on the authority of `Aishah (may Allah be pleased with her) that she said: (Once the Messenger (peace be upon him) was offering Salah while the door was closed. When I came, he (the Messenger) walked to open, then returned to his position. She added that the door was in the same direction of the Qiblah.

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) Al-Bukhari and Muslim also narrated that (The Messenger of Allah (peace be upon him) said: If something happens to you during prayer you should say 'Subhana-llah' (Glory be to Allah), and clapping is only for women.)

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6- Sneezing during Salah

The fourteenth question of Fatwa no. 2677

Q 14: During Salah, should a person say: "Alhamdu lillah (All praise is due to Allah)" upon sneezing and "A`udhu-Billahi mina Al-Shaytan-ir-Rajim (I seek refuge with Allah from the accursed Satan)" upon yawning?

A: If during Salah a person sneezes, they should say: "Alhamdu lillah," but they should not say: "A`udhu-Billahi mina Al-Shaytan-ir-Rajim" upon yawning during Salah, for no report has been narrated to that effect. Moreover, the person who sneezes during Salah should neither answer Tashmit (i.e. respond to the invocation prescribed to be said to a sneezer: "Yarhamuk Allah [May Allah be merciful to you]") nor reply to a person who greets them; rather, they should only gesture with their hand. This is based on the general ruling implied in the Hadith in which the Prophet (peace be upon him) said: ﴾Salah occupies one's full attention.﴿ This is also based on the Hadith narrated on the authority of Mu`awiyah ibn Al-Hakam Al-Sulamy

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in regards to saying to a worshiper who sneezed during Salah: "Yarhamuk Allah," the Prophet (peace be upon him) instructed him: ﴾In this Salah nothing of human speech is permitted; it is only Tasbih (glorification of Allah), Takbir (magnification of Allah), and recitation of the Qur'an.﴿ (Related by Muslim in his Sahih [Authentic Hadith Book])

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greeting the person offering Salah

The third question of Fatwa no. 2437

Q 3: Is it permissible to greet a Muslim (saying: As-salamu `alaykum wa rahmatullah wa barakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) during Salah (Prayer), or perform Dhikr (Remembrance of Allah), or Du`a' (supplication)?

A: Firstly, it is prescribed for a Muslim to initiate the greeting of Salam to his Muslim brothers during their Salah, but they should not return the Salam whilst praying, except by making a gesture in a manner that will maintain the validity of their Salah. It is narrated on the authority of Ibn `Umar (may Allah be pleased with them) that he said, ﴾I asked Bilal, how did the Messenger of Allah (peace be upon him) return their Salam when they greeted him whilst he was performing Salah? He said, 'With a gesture of his hand.'﴿

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Narrated by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah). It is also narrated from him on the authority of Suhayb (may Allah be pleased with them) who said, ﴾I passed by the Messenger of Allah (peace be upon him) while he was praying. I saluted him and he returned it by making a sign. The narrator said: I do not know but that he said: He made a sign with his finger.﴿ Narrated by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) apart from Ibn Majah. Al-Tirmidhy said, "Both Hadith are authentic in my view." It is also authentically reported on the authority of Um Salamah (may Allah be pleased with her) that she said, ﴾I heard the Prophet (peace be upon him) forbidding us to pray two Rak`ahs after `Asr (Afternoon) Prayer, then I saw him praying them when he performed `Asr (Afternoon) Prayer. She said, he entered and there were some women from Banu Haram, a clan of Al-Ansar, with me. He started to pray them, these two Rak`ahs after `Asr (Afternoon) Prayer, so I sent a young girl to him, and told her, "Stand beside him and say to him, Um Salamah is saying to you, O Messenger of Allah, I heard you forbidding us to do these two Rak`ahs and now I see you praying them. If he makes a gesture with his hand then leave him and go back." So the young girl did that and he made a gesture with his hand, so she left him and went back. When he finished performing his Salah, he said, "O daughter of Abu Umayyah, you asked about the two Rak`ahs after `Asr (Afternoon) Prayer. Some people from Banu `Abdul-Qays came to me and kept me from doing the two Rak`ahs after Zhuhr (Noon) Prayer and it is those two Rak`ahs you saw me observing.﴿ Narrated by Al-Bukhari

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and Muslim. These Hadith indicate that it is prescribed to say Salam to a person during Salah and he should respond to the greeting with a gesture, because this is what the Prophet (peace be upon him) approved, of initiating the Salam, and returning it with a gesture only [when in Salah]. **Secondly,** it is prescribed for a Muslim to initiate a greeting to a person who is engaged in performing Dhikr (Remembrance of Allah) or Du`a' (supplication), because it was authentically reported on the

authority of Abu Waqid Al-Laythy (may Allah be pleased with him), that he said, (Whilst the Prophet (peace be upon him) was sitting in the Masjid (mosque) with some people, three people came in; two of them came to the Messenger of Allah (peace be upon him) and one went away. When they came up to the Messenger of Allah (peace be upon him), they greeted him with Salam. One of them found a space in the circle and sat down. The other sat down behind him. The third one turned and went away. When the Messenger (peace be upon him) finished (his talk), he said: "Shall I tell you about the three people? One of them turned to Allah, so Allah accepted him; the second felt shy so Allah will feel shy (to punish him); and the third turned away, so Allah turned away from him.") And what is narrated in the two Sahih on the authority of Abu Hurayrah (may Allah be pleased with him) that (A Bedouin entered the Masjid and offered Salah, but he did not do the Ruku` (bowing) and Sujud (Prostration) properly. Then, he came and greeted the Prophet (peace be upon him) with Salam. The Prophet (peace be upon him) returned his greeting then said, "Go back and pray, for you have not prayed.")

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8- Tucking Clothes

The fifth question of Fatwa no. 5133

Q 5: It was narrated in an authentically reported Sunnah that it is prohibited to tuck in one's garment. What does this mean?

A: It is narrated in the two Sahih (authentic) Books of Hadith on the authority of Ibn `Abbas that the Prophet (peace be upon him) stated, (I have been ordered to perform Sujud (Prostration) on seven bones, and not to tuck in garments or the hair.) What is meant by tucking here is holding them so that they do not fall over the place of Salah (Prayer).

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The fourth question of Fatwa no. 8598

Q 4: Does rolling up the sleeves count as part of the tucking up that is not allowed during Salah? If it is part of that tucking up, does the ruling differ if I start praying with my sleeves rolled up, meaning, I do not roll them up during the Salah, or does it make no difference?

A: It is not permissible to roll up the sleeves or to fold them up before the Salah or during it to avoid that they will touch the ground when performing Sujud (prostration), because the Prophet (peace be upon him) said, (I have been commanded to pray on seven bones and not to tuck up my hair or my clothes.) Narrated by Al-Bukhari and Muslim.

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9- Abscence of mind during Salah

The fifth question of Fatwa no. 6755

Q 5: When I offer congregational Salah (prayer) in the Masjid (mosque), many distractive thoughts obsess me so that when the Salah is over I do not remember what actions of Salah I have done. How can I get rid of these distractive obsessions?

A: This will not affect the validity of your Salah; however, the reward for your Salah will be defective in proportion with the amount of

distractive thoughts that obsessed you. Moreover, you have to fight against these distractive thoughts as much as possible so that you can attain the stage of showing submission to Allah (Exalted be He) in Salah. This can take place through reflecting on the verses of the Qur'an the Imam is reciting and thinking about the Majesty and Glory of Allah and that He watches over us. Undoubtedly, even though you do not see Him, He sees you. Moreover, you are to frequently seek refuge with Allah (Exalted be He) from the cursed Satan.

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The third question of Fatwa no. 6355

Q 3: What is the ruling on a person who is unwillingly distracted during Salah?

A: When performing Salah, a person should forget about all worldly matters and direct his mind and thoughts towards the Lord as much as he is able to. A person should purify himself and stand humbly in Salah reciting or listening to the Word of the Lord, pondering its meanings and the meanings of Dhikr (Remembrance of Allah) that he may recite. A person should not give in to Satan and his insinuating whispers. When Satan tries to distract him, he should try hard to focus on his Salah, and seek refuge with Allah (Exalted be He) from the accursed Satan. It was narrated on the authority of Abu Al-`Alaa' ibn Al-Shukhayr that ( `Uthman said, "O Messenger of Allah, Satan comes between me and my Salah and recitation." He (peace be upon him) said: "That is a devil called Khanzab. If you feel him then seek refuge with Allah from him and spit drily to your left three times." `Uthman said: "I did that and Allah kept him away from me.")

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The eighteenth question of Fatwa no. 6505

Q 18: Sometimes, the Imam (the one who leads congregational Prayer) recites long Surahs (Chapters of Qur'an), during which I become distracted without intending to do so, what should I do in this case? Is it permissible for me to recite certain Ayahs or supplications from the Qur'an? Or should I listen to the Imam's recitation?

A: You should ward off what interrupts you of worldly thoughts and concerns as much as possible, and listen to the Imam's recitation. You should also consider the meanings of what is being recited so that it can fend off such satanic insinuations and you can benefit from it. Also, you should recite Al-Fatihah and one surah or some Ayahs of Qur'an in silent and jahri (loud) prayers, along with considering and learning, perhaps Allah will hold back what interrupts you of distraction. It is also prescribed for you to seek refuge (in Allah) from the accursed Satan.

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when you experience Satanic insinuations and whispers.

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10- Placing one's hand on the mouth to block yawning

Fatwa no. 11586

Q: I am a religious young man and I perform the five daily obligatory Salahs (Prayers) on their due times. All praise is due to Allah that He helps me to do so. My question now is: I usually suffer from yawning during Salah, so I have to place my hand on my mouth in order not to harm my Muslim brother who is offering Salah beside me. Since I know that frequent movements nullify Salah, could you kindly enlighten me how to get rid of this habit which bothers me and those around me? May Allah reward you!

A: Seek refuge in Allah against the cursed Satan after saying Takbirat Al-Ihram (The opening takbir for commencing Salah by uttering "Allahu-Akbar" Allah is the Greatest) and after saying Al-Istiftah (The invocation said after Takbirat Al-Ihram) and before reciting Surah Al-Fatihah. Reflect on the Qur'an which is recited in Salah. Call for the reverence of your Lord in your heart during bowing and prostration. Supplicate to Allah in your prostration with submissiveness to Him to stop the insinuations of Satan and to protect you from his trials.

When you do this, Allah will help you and ward off the laziness that you complain of. He will grant you activity in worship, a clear mind and submissiveness by His might and strength. Placing your hand on your mouth to block yawning is an act of Sunnah but try to close your mouth while yawning as much as you can as the Prophet (peace be upon him) commanded. May Allah protect and maintain you in your worship and in all the good acts that you do. May Allah accept worship from you and us!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Al-Qunut

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Al-Qunut in the Obligatory Prayers

Fatwa no. 902

Q: Many Imams (the ones who lead congregational Prayer) in Masjids (mosques) located in the city of Al-Qunfudhah perform Qunut (supplication after bowing while standing in Prayer) in the Fajr (Dawn) Prayer. They do so according to the reports showing that the Prophet (peace be upon him) observed Qunut until he died. Is performing Qunut permissible? Should we follow these Imams? Or is it impermissible but only allowed in case of public calamities that may befall the Muslims and should be in every prescribed Salah?

A: It was authentically reported that the Prophet (peace be upon him) used to perform Qunut when calamities befell the Muslims. He invoked Allah against the disbelieving transgressors and invoked for the weak and helpless believers that Allah would save them from deceit and captivity. The Prophet (peace be upon him) then abandoned this act and did not single out any obligatory Salah for Qunut. This is proven through the report narrated by Anas that the Prophet (peace be upon him) ﴾recited Qunut for one month invoking a curse upon some Arabic tribes (those who were responsible for the murders in Bi'r Ma`una and Raji`), but then abandoned it.﴿ This was narrated by Ahmad, Muslim, Al-Nisa'iy, and Ibn Majah. According to another wording: ﴾When the preachers were killed, he recited Qunut for a month. I have never seen him sadder than he was then.﴿ Narrated by Al-Bukhari. Moreover, Al-Bara' ibn `Azib narrated that the Prophet (peace be upon him) ﴾used to observe Qunut in the Fajr (Dawn) and Maghrib (Sunset) Prayers.﴿ Narrated by Ahmad, Muslim, and Al-Tirmidhy who classified it as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

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Additionally, Ahmad and Al-Bukhari reported on the authority of Ibn `Umar that ﴾he heard the Prophet (peace be upon him), after raising his head from Ruku` (bowing) in the last Raka`ah of Fajr

Prayer after saying 'Allah listened to him who praised Him, o Allah, our Lord! All the praises are for you': "O Allah! Curse so-and-so and so-and-so." Allah then revealed: ﴿Not for you (O Muhammad صلى الله عليه وسلم, but for Allâh) is the decision﴾ until His saying ﴿verily, they are the Zâlimûn (polytheists, disobedients, and wrong-doers).﴾ ﴾ Al-Bukhari also narrated on the authority of Abu Hurayrah who said ﴿While the Prophet (peace be upon him) was performing `Isha' (Night) Prayer, he said 'Allah listened to him who praised Him'. Before he prostrated, he said: "O Allah! Save `Ayyash ibn Rabi`ah! O Allah! Save Salamah ibn Hisham! O Allah! Save Al-Walid ibn Al-Walid! O Allah! Save the weak faithful believers! O Allah! Be hard on the tribes of Mudar and send (famine) years on them like the famine years of (Prophet) Yusuf! ﴾ Moreover, Al-Bukhari and Muslim narrated on the authority of Abu Hurayrah who said that: ﴿I would perform Salah with you just like the one performed by the Messenger of Allah (peace be upon him). Abu Hurayrah recited Qunut, in the last Rak`ah of Al-Zuhr, `Isha' and Fajr Prayers after saying 'Allah listens to him who praises Him', and invoked blessing of Allah upon Muslims and curse upon the disbelievers.﴾ the same report was narrated by Ahmad with a slight difference as Al-`Asr (Afternoon) Prayer was mentioned instead of

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`Isha' (Night) Prayer. Ahmad and Abu Dawud reported on the authority of Ibn `Abbas (may Allah be pleased with them both) that he said: ﴿The Messenger of Allah (peace be upon him) observed Qunut for one month in Al-Zuhr, Al-`Asr, Maghrib, `Ishaa', and Fajr Prayers. He recited it in the last Rak`ah of every Prayer after saying, "Allah listens to him who praises Him." He was invoking curse upon the tribes of Banu Sulaym; Ra`l, Dhakwan and `Usayya. People being led by him in Salah said 'Amin'.﴾

According to Malik, Qunut is Mandub (commendable) to be performed in the last Rak`ah of Fajr Prayer before Ruku`, while Al-Shafi`y is of the view that Qunut is Sunnah (a commendable act) that should be performed in the last Rak`ah of Fajr (Dawn) Prayer after Ruku`. This view is held by a group of the Salaf (Righteous Predecessors) and the Khalaf (those who came after the Salaf and followed their way) using the said Hadith narrated by Al-Bara' and the like as evidence. However, it is argued that the Prophet (peace be upon him) observed Qunut only when calamities befell the Muslims and then he abandoned it. This Hadith did not single out Fajr for Qunut, it shows that it is permissible to recite it in Fajr and Maghrib Prayers at the times of calamities. On the other hand, there are other Hadith indicating the general application of Qunut in the rest of the obligatory prayers. But they maintain that the Prophet singled out Fajr Prayer for Qunut and did not abandon this. They based their view on the reports narrated from the Prophet (peace be upon him) that he observed Qunut in Fajr Prayer until he died. This view was refuted by showing that these reports were weak because they were narrated on the authority of Abu Ja`far Al-Razy. `Abdullah ibn Ahmad

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said, 'He is not dependable.' Moreover, `Aly ibn Al-Madiny said, 'He mixes i.e. reports'. `Amr ibn `Aly Al-Ghallas said, 'He is reliable but for his poor memory'. The scholars who approved his narration depended on the validation of some scholars of Jarh (criticism of Hadith narrators) and Ta`dil (validating the uprightness of Hadith narrators) of Abu Ja`far Al-Razy. Moreover, there are some Hadiths that affirm it, but `Amr ibn `Ubayd Al-Qadary who is not an authoritative source was among the narrators of this proof. To conclude, singling out Fajr Prayer for Qunut is a disputable matter that requires Ijtihad (juristic effort to infer expert legal rulings). Whoever is led by an Imam who recites Qunut especially in Fajr Prayer after or before Ruku` should follow the Imam. However, the preponderant view is that reciting Qunut in the obligatory prayers should be limited to the times of calamities only.

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The third question of Fatwa no. 2222

Q: is it permissible to say Qunut (supplication recited while standing after bowing in the last unit of Prayer) in Fajr (Morning) Prayer and in Witr (Prayer with an odd number of units) Prayers or not?

A: It is recommended to say the Qunut supplication in Witr Prayer, for Al-Hasan Ibn `Aly (may Allah be pleased with them) said, (The Messenger of Allah (peace be upon him) taught me some words to say during the Qunut supplication of the Witr Prayer; they were: "O Allah! Make me among those whom You have guided. Make me among those whom You have pardoned, and make me among those to whom You are a Patron, and bless that which You have bestowed on me and shield me against the evil of what You have decreed. Verily, You are the one who decrees and none can decree over You. He who You show allegiance to can never be abased, You are the Blessed and Exalted.")

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(Related by the Five Compilers of Hadith; Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah)

As for saying Qunut in the Fajr Prayer or in the other five obligatory prayers, it is not permissible. In fact it is a Bid`ah (innovation in religion) except if the Muslims face afflictions such as enemy attacks, deluges, plagues, etc. In that case it will be permissible to make Qunut asking Allah to remove it. The Messenger of Allah (peace be upon him) did so when some tribes killed some of his Sahabah (Companions, may Allah be pleased with them). Furthermore, he (peace be upon him) said Qunut in the Fajr Prayer after rising from Ruku` (bowing) in the second Rak`ah (unit of prayer). However, saying Qunut regularly in the Fajr Prayer is a Bid`ah. Although some scholars approved of it, it is not mentioned that the Prophet (peace be upon him) did so except in some weak Hadith. Imam Ahmad and the compilers of the Sunan related with a good Sanad (chain of narrators) from Sa`d Ibn Tariq Al-Ashja`y who said, "I asked my father: ('You prayed behind the Messenger of Allah (peace be upon him), Abu Bakr, `Umar, `Uthman, and `Aly; did they say Qunut in the Fajr Prayer?' He replied, 'Dear son! This is an innovation.'")

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Fatwa no. 2452

Q: Is it permissible to supplicate upon rising from the final Ruku` (bowing) when praying the Fajr (Morning) Prayer? I lead a group of Muslims in prayer and when I did so, I was told that it is not permissible to supplicate in the Fajr Prayer. I am confused and I need an answer to my question.

A: It was not mentioned that the Prophet (peace be upon him) said or observed Qunut (supplication recited while standing after bowing in the last unit of Prayer) when praying Fajr Prayer. It was confirmed that he (peace be upon him) said Qunut when the Muslims were stricken with afflictions, each time with a suitable supplication. He said Qunut in the Fajr Prayer as well as in other prayers. He supplicated against the tribes of Ri`l, Dhakwan, and `Usayyah for killing the reciters of the Qur'an whom he sent to teach them their religion. It was confirmed that he (peace be upon him) said Qunut asking Allah to save the weak believers from their enemy, but he did not do that constantly. After the Prophet's death, the Rightly-Guided Caliphs followed his example. Therefore, it is better for you to say Qunut in trials, imitating the Messenger of Allah (peace be upon him). It was reported that Abu Malik Al-Ashja`y said, "I asked my father: ('You prayed behind the Messenger of Allah (peace be upon him), Abu Bakr, `Umar, `Uthman, and `Ali; did they say Qunut in the Fajr Prayer?' He replied, 'Dear son! This is an innovation.'") (Related by the Five Compilers of Hadith: Imams Ahmad, Al-Tirmidhy, Al-Nasa'y and Ibn Majah but not Abu Dawud) The best of guidance is that of Muhammad (peace be upon him).

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The third question of Fatwa no. 3137

Q3: which conforms to the Sunnah (whatever is reported from the Prophet): to say Qunut (supplication recited while standing in the last unit of Prayer) before or after Ruku` (bowing)?

A: According to the Sunnah, supplications of Witr (Prayer with an odd number of units) are said after Ruku` as mentioned in many Sahih (authentic) Hadith. As for saying the Qunut supplication in the Fajr (Dawn) prayer, it is permissible in calamites only; otherwise it is a Bid`ah (innovation in religion). Supplications should be said after Ruku` and should not be specifically made in the Fajr Prayer. Rather, it is permissible in all other prayers when needed.

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The fourth question of Fatwa no. 6983

Q 4: Some Muslims repeat words like "Indeed," "We testify," and "O Allah!" while the Imam is saying the Du`a' of Qunut (supplication recited while standing after bowing in the last unit of Prayer). Is this permissible according to Shari`ah (Islamic law)? Is it permissible to raise the hands in the Qunut of the Fajr (Dawn) or Witr (Prayer with an odd number of units) Prayers? Is it permissible to raise the hands and utter the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") loudly after each Takbir said by the Imam (the one who leads congregational Prayer) in the Funeral Prayer, and after the seven and five Takbirs of Salat-ul-`Eid (the Festival Prayer)?

A: It is permissible to say "Amin" after the Du`a' of Qunut. When the Imam is praising Allah (Glorified be He), it is sufficient for the Ma'mum (a person being led by an Imam in Prayer) to remain silent, but there is no harm if they say: "Subhanak (Praise be to You)!" or "Subhanahu (Praise be to Him)!" Likewise, there is no harm if they raise their hands during Qunut, and while uttering the Takbir of the Funeral Prayer and Salat-ul-`Eid,

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as there are narrations indicating this.

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The second question of Fatwa no. 7268

Q 2: is it permissible to say Qunut (supplication recited while standing after bowing in the last unit of Prayer) when afflicted by trials in the Five Obligatory Daily Prayers for more than a month?

A: Yes, it is permissible for more than a month according to the affliction and its continuity.

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The Final Tashahhud

(Part No. 7; Page No. 52)

Fatwa no. 6929

Q: A man offered Salah (Prayer) behind an Imam (leader of congregational Prayer), but he forgot to recite the final Tashahhud (invoking Allah's peace upon the Prophet). What is the ruling on his Salah? Is it invalid? What should he do?

A: As that person did not recite the final Tashahhud, his Salah is invalid, according to the strongest opinion of scholars. Because he omitted a Rukn (Pillar) in Salah, he must make up for it.

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Fatwa no. 3985

Q: Is it permissible for a person to offer Salah (Prayer) while sitting on their feet and placing their buttocks on their shanks? This issue has created disagreement, so please, Your Honor, advise us in this regard.

A: It was reported in the Sunnah of the Prophet (peace be upon him) how he used to sit between the two Sujuds (Prostrations) in the first Tashahhud (sitting to invoke Allah's peace upon the Prophet), the final Tashahhud, Tawarruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud) and squatting. It was reported from Wa'il ibn Hujr (may Allah be pleased with him) ﴾that he saw the Prophet (peace be upon him) offering Salah. He performed Sujud, then he sat and stretched out his left foot (to sit on it).﴿ Narrated by Ahmad, Abu Dawud and Al-Nasa'iy. In another narration by Sa`id ibn Mansour, he said, ﴾I offered Salah behind the Prophet (peace be upon him). When he sat down to pronounce Tashahhud, he stretched out his left foot on the ground and sat on it.﴿

It was also reported from Rifa`ah ibn Rafi` that the Prophet (peace be upon him) said to a Bedouin, ﴾When you perform Sujud, be firm in your Sujud. When you sit, sit on your left foot.﴿ Narrated by Ahmad. In the Hadith reported from Abu Hamid and narrated by Al-Bukhari, ﴾When he sat between the two Rak`ahs (units of Prayer), he used to sit on his left foot and spread his right one. In the last Rak`ah, he used to precede his left foot, spread his right one and sit on his buttocks.﴿ In the Hadith reported from `Aishah (may Allah be pleased with her), narrated by Ahmad, Muslim and Abu Dawud, ﴾he used to place his left foot on the ground and raise up the right one. He prohibited the devil's way of sitting on the heels.﴿ In the Hadith reported from Abu Hurayrah (may Allah be pleased with him), ﴾The Messenger of Allah (peace be upon him) forbade me from three things: Pecking like a crow, squatting like a dog, ..."﴿ Narrated by Ahmad. These Hadiths clarify that he (peace be upon him) used to sit between the two Sujuds while spreading his left foot, sitting on it and raising his right foot. He did the same in the first Tashahhud. In the final Tashahhud, he would put forth his left foot, raise the right one and sit on his buttocks. He (peace be upon him) prohibited sitting on one's heels like Satan. Its interpretation in the other Hadith was that it resembles the squatting of a dog. Al-Shawkany said that Abu `Ubayd and others interpreted this as the forbidden squatting, which is sitting on one's buttocks, raising the legs and putting the hands on

the ground like a dog. Ibn Raslan said in his book Sharh Al-Sunan, "It means spreading one's feet and sitting on one's heels." Al-Nawawy said, "The undisputable truth is that squatting is of two forms: **the first** is placing the buttocks on the ground, raising the legs and putting the hands on the ground like a dog. This is how Abu `Ubayd, Mu`ammar ibn Al-Muthanna , Abu `Ubayd Al-Qasim ibn Salam and other linguists described it. This is the reprehensible form which was forbidden. **The second** is placing the buttocks on the heels between the two Sujuds. Al-Shawkany said in his book Al-Nihayah

that the first form is more correct, whereas the second form is the one which was reported from Ibn `Abbas, in Sahih Muslim and others. He said, "It is the Sunnah of your Prophet (peace be upon him)." Thus, it can be concluded that the prohibited form of squatting is raising the hips and the legs when sitting, and placing the hands on the ground. As for the form of squatting mentioned by Ibn `Abbas as a Sunnah, it is described in two ways: **the first** is spreading the feet and sitting on them; **the second** is spreading the feet and sitting on the heels. What is better than this is Iftirash (spreading one's left foot and sitting on it between the two prostrations while keeping the right foot vertical) between the two Sujuds and in the first Tashahhud, because it was reported from the Prophet (peace be upon him) in many Sahih (authentic) Hadiths. As for Tawarruk, it is a Sunnah in the final Tashahhud in a three or four-Rak`ah Salah (Prayer consisting of three or four units).

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The tenth question of Fatwa no. 7632

Q 10: is Tawarruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud) Wajib (obligatory) or Sunnah (supererogatory act of worship following the example of the Prophet) in all Salahs (Prayers) or only those with more than two Rak`ahs (units of Prayer)?

A: There is textual evidence regarding the manner of sitting in the first Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), between the two Sajdahs (Prostrations) and in Tawarruk. This includes the Hadith reported on the authority of Wa'il Ibn Hujr that ﴾he watched the Prophet (peace be upon him) while he was offering Salah; he performed Sujud, then he sat and stretched out his left foot (to sit on it).﴿ Narrated by Ahmad, Abu Dawud and Al-Nasa'iy. In another narration by Sa`id ibn Mansur, he said, ﴾I offered Salah behind the Prophet (peace be upon him). When he sat down to say Tashahhud, he stretched the left foot on the ground sitting on it.﴿ It was also reported on the authority of Rifa`ah ibn Rafi` that the Prophet (peace be upon him) said to a Bedouin, ﴾When you perform Sujud, be firm in your prostration; and when you sit, stretch your left foot on the ground and sit on it.﴿ Narrated by Ahmad. It was mentioned in the Hadith reported on the authority of Abu Humayd that ﴾When he sat between the two Rak`ahs, he used to sit on his left foot and spread the right one. In the last Rak`ah, he used to precede his left foot, spread the right one and sit on his buttocks.﴿ Narrated by Al-Bukhari. Thus, it becomes clear that Tawarruk is a Sunnah in the final Tashahhud in three-and four-Rak`ahs-Salah, according to the mentioned Hadith of Abu Humayd. And Allah knows best.

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The eighth question of Fatwa no. 6914

Q 8: I read three things on Salah by Shaykh Abdul-`Aziz ibn `Abdullah ibn Baz (May Allah protect him) which states that the person who offers Salah (Prayer) should constrict the fingers of his right hand except the index finger which he raises as a sign for the Oneness of Allah while sitting for saying Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer). He may constrict the pinkie and ring fingers, making a circle with his thumb and the middle fingers and raise the index finger.

Should a person raise his index finger throughout Tashahud until salutation (End of Salah)? Should he move his finger in this case? Should a person constrict his fingers during Tashahud only then release them just as the other hand or constrict them until Salutation?

A: Raising the index finger during Tashahud, moving it during supplication and constricting the rest of the fingers should continue until salutation.

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The sixth question of Fatwa no. 3833

Q 6: What is the ruling on reciting the last Tashahud (sitting to invoke Allah's peace upon the Prophet) if the Imam offers Taslim (salutation of peace ending the Prayer) while the Ma'mum (person led in prayer) has not finished reciting the Tashahud? Should they finish it? Or offer Taslim with the imam?

A: They should finish it then offer Taslim.

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The second question of Fatwa no. 1272

Q 2: what is the Du`a' (supplication) that the Prophet (peace be upon him) used to say after the last Tashahhud (a recitation in the sitting position in the last unit of Prayer) and before concluding the Salah (Prayer)?

A: After finishing the last Tashahhud, the Prophet (peace be upon him) would, seek refuge with Allah (Exalted be He) from four things and ordered his Companions to do the same. It is reported on the authority of Ibn `Abbas (may Allah be pleased with both of them) that the Prophet (peace be upon him) used to say after Tashahhud: (O Allah, I seek refuge in You from the punishment in Hell, and I seek refuge in You from the punishment in the grave, and I seek refuge in You from the trial of Al-Masih-ul-Dajjal (Antichrist), and I seek refuge in You from the trial of life and death.) Related by Abu Dawud. It is also reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) would supplicate Allah (Exalted be He) while in Salah saying, (O Allah, I seek refuge with You from the punishment of the grave and from the afflictions of Al-Masih-ul-Dajjal (the Antichrist) and from the afflictions of life and death. O Allah, I seek refuge with You from the sins and from being in debt.)

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Recorded by Ahmad, Al-Bukhari, Muslim, Abu Dawud, Al-Nasa'y and Al-Tirmidhy. Moreover, it is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, (When any one of you completes the last Tashahhud, he should seek refuge with Allah from four (things); i.e. from the torment of Hell, from the torment of the grave, from the trials of life and death and from the mischief of Al-Masih-ul-Dajjal (the Antichrist).) Recorded by Ahmad, Muslim, Abu Dawud and Al-Nasa'iy. Furthermore, the Prophet (peace be upon him) taught Abu Bakr Al-Siddiq (may Allah be pleased with him) another Du`a' (supplication) to say in his Salah. Abu Bakr (may Allah be pleased with him) is reported to have said, (I asked Allah's Messenger (peace be upon him) to teach me a good invocation in the Salah. He told me to say, "O Allah! I have done great injustice to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Forgiver, the Merciful.") Recorded by Ahmad, Al-Bukhari and Muslim. In addition, the Prophet (peace be upon him) said, (Do not miss supplicating after every Salah (Allahumma a`inni `ala dhikrika wa-shukrika wa-husna `ibadatika (O Allah, help me to remember You and thank You and enable me to worship You properly).) Moreover, the Prophet (peace be upon him) gave his Ummah free choice to say whatever supplication they like after the last Tashahhud. Ibn Mas`ud (may Allah be pleased with him) is reported to have said,

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(While observing Salah behind the Messenger of Allah (peace be upon him) we used to say, "Peace be upon Allah from His Servants, peace be upon so and so. One day, the Messenger of Allah (peace be upon him) said to us, "Do not say that; verily Allah is Himself Peace, but when any of you sits during the Salah, he should say 'All services rendered by words, by acts of worship, and all good things are due to Allah. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be

upon us and upon Allah's upright servants,' for when he says this it reaches every upright servant in the heaven and on earth or between the heaven and the earth. 'I testify that there is none worthy of worship (in truth) but Allah and I testify that Muhammad is His servant and Messenger.' Then he may choose any supplication he likes and says it.) Recorded by Al-Bukhari, Muslim, Abu Dawud and others with similar wording. Thus, through his own practice and through teaching his Companions, the Prophet (peace be upon him) gave Muslims free choice in supplication. However, it is preferable to say the supplications that the Prophet (peace be upon him) or any of his Companions (may Allah be pleased with them) are authentically reported to have said.

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Du`a' before Taslim

(Part No. 7; Page No. 62)

The seventh question of Fatwa no. 8864

Q 7: What is the Du`a' Ma'thur (supplication based on transmitted reports) that we should recite before and after Taslim (salutation of peace ending the Prayer)?

A: Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ﴾When anyone of you utters the (last) Tashahhud (testification recited in the sitting position in the last unit of Prayer), they must seek refuge with Allah from four (trials), saying, 'O Allah, I seek refuge with You from the torment of Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Al-Masih-ul-Dajjal.'﴿ This is the wording of Muslim; Book on Al-Masajid (Mosques), chapter on "Things a Worshiper Seeks Refuge from during Salah." Al-Bukhari related the same Hadith in the Book on Al-Jana'iz (Funerals), chapter on "Seeking Refuge with Allah from the Torment of the Grave"; his version mentions seeking refuge with Allah from trials, but does not include the Tashahhud part. Abu Dawud related it in the Book on Salah, chapter on "What is to be said after Tashahhud"; according to his narration, the Prophet (peace be upon him) said: ﴾When anyone of you completes the (last) Tashahhud, they should seek refuge with Allah from four (trials)...﴿ Also, Al-Nasa'y related it in the Book on Al-Sahw (Forgetfulness), chapter on "Another way of seeking refuge with Allah from trials during Salah" with the addition ﴾Then they may supplicate for whatever they wish for themselves.﴿ Further on this subject,

in the Book on Salah, chapter on "Al-Tashahhud", Abu Dawud reported `Abdullah ibn Mas`ud (may Allah be pleased with him) to have said that the Messenger of Allah (peace be upon him) used to teach them to say the following Du`a' after Tashahhud: ﴾O Allah, join our hearts, mend our relationships, guide us to the path of peace, bring us out of darkness into light, save us from sins, outward or inward, and bless our ears, eyes, hearts, spouses and children. Accept our repentance; it is You Who accepts repentance, the Most Merciful. And make us grateful for Your Blessing; make us praise it while accepting it and complete Your Favor upon us.﴿

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Al-Hakim related the same Hadith in Al-Mustadrak through two different Sanads (chains of narrators), and ranked it as Sahih; Al-Dhahaby concurred with that.

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The eighth question of Fatwa no. 5176

Q 8: Is Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud: invoking Allah's Blessings and Peace upon the Prophet) obligatory? What is the ruling on a praying person who abandons it intentionally or forgetfully? Will this invalidate one's Salah?

A: Al-Salat-ul-Ibrahimiyyah in the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) is obligatory according to the more correct of the two scholarly opinions. The Prophet (peace be upon him) is reported to have commanded it be done. Accordingly, a praying person who forgets to say it should perform Sujud-ul-Sahw (Prostration of Forgetfulness), whether they are Imam (the one who leads congregational Prayer) or Munfarid (person offering Prayer individually). If a worshiper abandons it intentionally, their Salah will be invalid.

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Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 9813

Q 2: Which is better, Al-Salah Al-Ibrahimiyyah (the second part of Tashahhud) or Salat-ul-Fatih (Remembrance from the Tijaniyyah order)?

A: Al-Salah Al-Ibrahimiyyah is Islamically prescribed as it is authentically reported from the Prophet (peace be upon him). As for Salat-ul-Fatih, it is a Bid`ah (rejected innovation in religion) which is not attributed to the Prophet (peace be upon him). It is authentically reported that the Prophet (peace be upon him) stated, (Whoever introduces something into this affair of ours that is not of it, it is to be rejected.) Narrated by Al-Bukhari and Muslim.

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The first question of Fatwa no. (8578)

Q 1: What is the meaning of Al-Salat-ul-ibrahimiyyah and Salat-ul-Fatih?

A: First: Al-Salat-ul-Ibrahimiyyah is the one which wording means: "O Allah! convey Your Blessings upon Muhammad and the family of Muhammad as You have conveyed Your Blessings upon Ibrahim and The family of Ibrahim, You are All-Praiseworthy, All-Glorious", and the other relevant wordings that convey the same meaning, mentioned in authentic Hadiths and reported from the Prophet (peace be upon him).

Second: Salat-ul-Fatih is the one which wording means: O Allah! Convey Your blessings on our master Muhammad, the opener of what is sealed and the last of all Messengers... etc. Yet, this Salah is not authentically reported from the Prophet (peace be upon him). Rather it's Bid`ah (rejected Innovation in religion).

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The third question of Fatwa no. 4276

Q 3: Is it permissible, when talking about the Prophet (peace be upon him), to say "Sayyiduna" (our master) Muhammad in other than the narrations that were authentically reported as Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud) or the like?

A: Asking Allah to confer peace and blessings upon the Prophet (peace be upon him) as was mentioned in the second part of Tashahhud (a recitation in the sitting position in the second or last unit of Prayer) was reported without mentioning the word "our Master". It was not said: "O Allah, confer peace and blessings upon our Master Muhammad..." One should also not say the word "our Master" in Adhan (call to prayer) or Iqamah (call to start prayer). This was not mentioned in authentic Hadiths reported from the Prophet (peace be upon him) when he taught his Companions the way of asking Allah to confer peace and blessings upon him or the manner of announcing Adhan or Iqamah. Moreover, acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion). Therefore, one should not increase or decrease anything in them that was not ordained by Allah (Glorified be He). Saying the word "our Master" for the Prophet (peace be upon him) in other than these things is permissible. The Prophet (peace be upon him) said: ﴿I will be the pre-eminent amongst the descendants of Adam with no pride involved.﴾

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The fifth question of Fatwa no. 4551

Q 5: To invoke Allah's blessings upon the Prophet (peace be upon him), some people say: "O Allah, bless our master Muhammad, the revealer of what has been blocked, the seal of what has preceded, the defender of the Truth and the guide to the straight path.". Is this invocation Sahih (authentic) or not?

A: This invocation has not been authentically reported from Allah's Messenger (peace be upon him). Though most of its wording is acceptable, this part "the revealer of what has been blocked" still needs more explanation. If it means that the Prophet (peace be upon him) revealed through his religion what had been ambiguous, it will be considered acceptable. Otherwise, it should be explained in detail so a person can judge it. A better substitute for it is to invoke Allah's blessings upon the Prophet (peace be upon him) as in Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud). The Prophet (peace be upon him) taught it to his Sahabah (Companions) and then they reported it to their followers. All Muslims say it at the end of Salah and before they recite Taslim (salutation of peace ending the Prayer). Therefore, this is the permissible invocation, but as to the invocation called Salah Al-Fatih, it is a Bid`ah (rejected innovation in religion). It should be abandoned because it has not been reported from the Prophet (peace be upon him) and because its wordings are general and may be right or wrong.

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Reciting Taslim in Salah

The third question of Fatwa no. 2294

Q 3: Is it permissible to recite Taslim (salutation of peace ending the Prayer) by saying: 'As-Salamu Alaykom Wa Rahmatu Allahi Wa Barakatu. As-Salamu Alaykom. (Peace, mercy and blessings of Allah be upon you. Peace be upon you) once?

A: First: Reciting Taslim is obligatory according to the saying of the Prophet (peace be upon him): ﴾and its end is Taslim (final salutation).﴿ Related by the Five Compilers of Hadith except An-Nasa'iy (Ahmad, Abu Dawud, Al-Tirmidhy and Ibn Majah). Al-Tirmidhy said: This is the only most authentic and sound Hadith in this regard. Also according to a long Hadith narrated by `Aishah (may Allah be pleased with her) in which she said: ﴾He (the Prophet) used to finish the Salah with Taslim (salutation of peace ending the Prayer).﴿ Related by Muslim in his Sahih book. **Second:** Whoever offers Salah should recite Taslim twice, one to the right and one to the left side. This is what has been authentically reported about the deeds of the Prophet (peace be upon him) in Salah according to the Hadith narrated by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa`iy, and Ibn Majah) and classified as Sahih by Al-Tirmidhy on the authority of Ibn Mas`ud (may Allah be pleased with him) that he said: ﴾The Prophet (peace be upon him) used to give the salutation to his right and left sides saying: Peace be upon you, and mercy of Allah twice, until the whiteness of his cheek was seen.﴿ On the authority of `Amir ibn Sa`d from his father that he said: ﴾The Prophet (peace be upon him) used to offer Taslim (salutation on finishing prayer) to his right and left sides until the whiteness of his cheek was seen.﴿ Related by Ahmad,

Muslim, Al-Nasa'iy and Ibn Majah. These two Hadiths and other Hadiths to the same effect are proofs of those who say that Taslim should be made on both sides. Al-Shawkany said: This is the soundest opinion, for the Hadiths that are authentically reported about reciting Taslim to both sides are many. Some of these are Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) and others are Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish), and all of them confirm the additional phrase of "Wa Rahmatu Allah" i.e. (and mercy of Allah). Unlike the few Hadiths that suggest reciting Taslim to one side. These are Da`if (weak) Hadiths and can not be considered as good evidence. Supposing they are raised up to the level of good evidence, still they should not be acted upon as they are contradicted by many other authentic Hadiths supporting reciting Taslim to both sides. **Third:** The way in which a person should recite Taslim is to say: 'As-

Salamu Alykom War Rahmatu Allah" i.e., (Peace and mercy of Allah be upon you) according to the Hadiths mentioned above Imam Muslim narrated in his Sahih Book on the authority of Jabir ibn Samurah (may Allah be pleased with him) that he said: (When we observed prayer with the Prophet (peace be upon him), we used to pronounce: Peace be upon you and Mercy of Allah, Peace be upon you and Mercy of Allah, and made gesture with the hand on both sides) Abu Dawud narrated in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Wa'il ibn Hujr (may Allah be pleased with him) that he said: (I offered prayer along with the Prophet (peace be upon him). He would give the salutation to his right side (saying): Peace, mercy, and blessings of Allah be upon you; and to his left side (saying): Peace and mercy of Allah be upon you.) Al-Hafiz ibn Hajar mentioned in his book Bulough Al-Maram that the Sanad (chain of narrators) of this Hadith is authentic and the Hadith means that the Prophet (peace be upon him) used to do this sometimes. The most common practice is just to say: 'As-Salamu Alykom Wa Rahmatu Allah' i.e. (Peace and mercy of Allah be upon you), to combine between the Hadiths reported in this matter.

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The second question of Fatwa no. 7527

Q 2: Is it necessary to recite Taslim (salutation of peace ending the Prayer) at the end of Salah (Prayer) until the Ma'mum (a person being led by an Imam in Prayer) can see the face of the Imam? Or is it sufficient that he may say: "Al-Salamu Alaykum Wa Rahmatu Allah" (Peace and mercy of Allah upon you) with a little turning of the face? What is the ruling on that?

A: Both Imam and Ma'mum should turn the neck right and left upon reciting the Taslim at the end of Salah until people can see the face of the Imam. However, this is not obligatory, it is an act of Sunnah.

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The twelfth question of Fatwa no. (5276)

Q 12: it is said that the imam should not be preceded in Ruku` (Bowing), Sujud (Prostration) or departure. if departure here means leaving the Masjid (Mosque), what should we do if the imam stays in the Masjid (after Prayer) for a long time?

A: Departure as mentioned here means pronouncing Taslim (salutation of peace ending the Prayer) not leaving the Masjid, for it is impermissible for a Ma'mum (person led in prayer) to pronounce Taslim before

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the Imam, not even with him. Yet, this should be done after he finishes the Salah (prayer). Whereas it is permissible for a person to leave the Masjid before the Imam.

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The fifth question of Fatwa no. 5519

Q 5: Does a person when saying Taslim (salutation of peace ending the Prayer) salute the angels present in the Masjid (mosque), or the angels assigned to human beings or what?

A: The original rule is that Taslim is meant to end Salah (Prayer), as the Prophet (peace be upon him) said in the Hadith, (The key to Salah is Taharah (ritual purification); its beginning is Takbir (saying: "Allahu Akbar [Allah is the Greatest]"); and its end is Taslim.) Related by Ahl-ul-Sunan (the compilers of Four Collections of Hadith: Abu Dawud, Ibn Majah, Al-Nasa'iy and Al-Tirmidhy). It is also intended to salute those who offer Salah to his left and his right, as this is authentically attributed to the Prophet (peace be upon him).

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Fatwa no. 13198

Q: What is the ruling on a person who leads people in Salah (Prayer) and after finishing the Salah, they depart from the left side? I found something in myself regarding this because I think that departing from the right side is better.

A: It is permissible for the Imam after finishing Salah to depart from the right or the left side. It is authentically reported on the authority of Ibn Mas`ud that he said: (None of you should give Satan any of his prayer by thinking that it is mandatory for him to depart (after finishing the prayer) from his right side only; I have seen the Prophet (peace be upon him) often leaving from his left side.)

These are the wordings of Al-Bukhari.

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The ninth question of Fatwa no. (5779)

Q 9: is it an act of Sunnah (supererogatory act of worship following the example of the Prophet) to wipe one's face with the hands after finishing Salah (prayer)?

A: This is not an act of Sunnah and we do not know that the Prophet (peace be upon him) ever reported this either verbally, or by practice, neither have the Sahabah (Companions) (may Allah be pleased with them). Thus, following the Phrophet (peace be upon him) is absolute goodness and all the evil lies in introducing Bid`ahs (rejected innovations in religion).

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Taking Sutrah in Salah

Placing the Sutrah during salah

The first question of Fatwa no. 2613

Q 1: I saw some religious leaders placing a half meter long board as a Sutrah (barrier placed in front of a person praying). They say that whoever does not place a Sutrah in front of them, is wrong. When I asked what if I do not find a Sutrah, they confirmed that it is obligatory.

A: Offering Salah (Prayer) behind a Sutrah is an act of Sunnah whether while traveling or not, in obligatory or supererogatory prayers, in a Masjid (Mosque) or not, for the general meaning of the Hadith: ﴾When one of you prays, he should face a sutrah and should keep close to it.﴿ Related by Abu Dawud with a good chain of transmission. It has been recorded by Al-Bukhari and Muslim on the authority of Abu Juhayfah (may Allah be pleased with him) that ﴾The spear was fixed for the Prophet (peace be upon him) on the ground. He stepped forward and offered two Rak`ah of Zhuhr, while there passed in front of him a donkey and a dog, and these were not checked.﴿ It is recorded by Muslim on the authority of Talhah ibn `Ubaydullah who said that the Messenger of Allah (peace be upon him) said: ﴾When one of you places in front of him something such as the back of a saddle, he should pray without caring who passes on the other side of it.﴿

Drawing near the Sutrah is an act of Sunnah as indicated by the previously mentioned Hadith. The Sahabah (Companions of the Prophet) used to hurry to the pillars of the Masjid

to offer the supererogatory prayers. It has not been proven that they would place boards in front of them as a Sutrah while praying in the Masjid. However, they used to pray in front of walls or pillars. There should not be excessiveness regarding this matter as the Shari`ah is flexible, and whoever makes the religion a rigor, it will overpower him. The Sutrah is only desirable and not an obligatory act for it has been authentically reported that ﴾The Prophet (peace be upon him) led people in prayer at Mina and there was no wall in front of him.﴿ and the Hadith did not mention that he placed a sutrah in front of him. It has been related by Imam Ahmad, Abu Dawud, and Al-Nasa'iy on the

authority of Ibn `Abbas (may Allah be pleased with them both) that (The Prophet (peace be upon him) offered Salah in an open place, having nothing (i.e. sutrah) in front of him.)

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The second question of Fatwa no. 2671

Q 2: Some Imams hold the view that a rock or a piece of iron should be put in front of anyone praying inside the Masjid (mosque). What is the ruling on this?

A: The verbal Sunnah reported from the Messenger of Allah (peace be upon him) commands us to place a Sutrah (barrier placed in front of a person praying) in front of a person who performs Salah (Prayer). The Prophet (peace be upon him) used to place a Sutrah in front of him during Salah. It is reported on the authority of

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Abu Sa`id Al-Khudry that the Messenger of Allah (peace be upon him) said: ﴾When one of you offers Salah, he should place a sutrah before him and should stay close to it.﴿ Related by Abu Dawud and Ibn Majah. Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: ﴾When one of you offers Salah, he should put something before him, and if he can not find anything, he should put his staff; but if he has no staff, he should draw a line; then what passes before him will not harm him.﴿ Related by Ahmad, Abu Dawud and Ibn Majah. It is also narrated on the authority of Sahl ibn Sa`d that he said: ﴾The distance between the Musalla (a place for prayer) of Allah's Messenger (peace be upon him) and the wall was just sufficient for a sheep to pass through.﴿ Related by Bukhari and Muslim.

It is mentioned in the Hadith narrated by Bilal ﴾that the Prophet (peace be upon him) entered Al-Ka`bah and offered the Salah; the distance between him and the wall was about three arms length.﴿ Related by Ahmad and Al-Nasa'iy.

As for placing a rock or metal before everyone praying in the Masjid, it has no origin. They should not do so because if it had been done during the Prophet's lifetime or his Companions, it would be transmitted to us through them. Since it was not transmitted to us, this indicates its impermissibility. Furthermore, the Sutrah (barrier placed in front of a person praying) of the Imam is considered a Sutrah of the followers.

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Fatwa no. 3402

Q: Is it necessary to place a Sutrah (barrier placed in front of a person praying) in an established Masjid (mosque) which contains a Minbar (pulpit), pillars and a niche in front of the Imam (leader of congregational Prayer)? Is the Minbar enough, or must one place a Sutrah for the Imam?

A: Taking a Sutrah is a Sunnah (supererogatory act of worship following the example of the Prophet), whether a person is offering Salah in the Masjid or anywhere else; an Imam or one offering Salah alone; or whether it is a Fard (obligatory) or Nafilah (supererogatory) Salah. It is enough to offer Salah close to a wall of the Masjid, one of its pillars or the Minbar, so that the space between the person and the Minbar, the wall or the pillar is approximately three arms length. Thus, people will know that they are offering Salah and will not pass in front of them.

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The sixth question of Fatwa no. 2578

Q 6: Can a person or a group of people in an open desert area, where there is neither a Masjid (mosque) nor something to use as a barrier, pray there after marking a line with a stick?

A: Yes, this is permissible based on the Hadith narrated on the authority of Abu Hurayrah

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(may Allah be pleased with him) that the Prophet (peace be upon him) said: (When one of you prays, they should put something (as a barrier) in front of them, and if they cannot find anything, they should set up a stick; but if there is no stick, they should draw a line; then if anything passes in front of them (i.e. between the Sutrah and Qiblah), it will not affect them (i.e., their Salah).) (Related by Ahmad, Abu Dawud, ibn Majah; and it was ranked as Sahih (authentic) by Ibn Hibban) Those who claim that this Hadith is Mudtarib (a Hadith with disagreement over a transmitter or the text) are wrong. Rather, it is Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). Al-Hafizh Ibn Hajar (may Allah be merciful with him) stated the same opinion. There are also many Hadiths indicating the legitimacy of using a Sutrah (barrier placed in front of a person praying), and they are all sound proofs. Among them is the Hadith related by Muslim, Al-Tirmidhy, and Abu Dawud on the authority of Talhah ibn `Ubaydullah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (Whoever places in front of them something like the rear part of a saddle should pray without worrying about anything passing beyond it.) According to another narration related by Abu Dawud: (...then anything that passes in front of them will not affect them.) `Ata' said: "The rear of a saddle is about one cubit high, or more." Abu Dawud related through good Isnad (chain of narrators) on the authority of Abu Sa`id under the category of Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration): (When one of you prays, let them pray facing a Sutrah and stay close to it.)

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The second question of Fatwa no. 2687

Q 2: It is claimed that if a person does not find a Sutrah (barrier placed in front of a person praying), it is not enough to draw a line in front of them with a staff? What is the ruling on this?

A: Scholars differ regarding the permissibility of drawing a line in front of a person offering Salah (Prayer)

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to act as a Sutrah for them, and whether this would be enough if the person does not find a staff. Sa`id ibn Jubayr, Al-Awza`y and Ahmad permitted it, while Malik, Al-Layth and Abu Hanifah disapproved it. Al-Shafi`y permitted it when he was in Iraq, but when he came to Egypt he said, "A person should not draw a line unless it is a Sunnah to follow. The reason for the differing opinions was their debate over the authenticity of the Hadith which was narrated by Imam Ahmad, Abu Dawud and Ibn Majah from Abu Hurayrah that the Prophet (peace be upon him) stated: ﴿When you offer Salah, you should place something in front of you. If you can find nothing, use your staff. If you have no staff, draw a line and there is no harm if anyone passes in front of you.﴾ Authenticated by Ahmad, Ibn Al-Madiny, Ibn Hibban and Al-Bayhaqy. Al-Hafizh ibn Hajar said in his book Bulugh Al-Maram, "Those who claim it is Mudtarib (a Hadith with disagreement over a transmitter or the text) are wrong; it is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish)." Sufyan ibn `Uyaynah, Al-Shafi`y, Al-Baghawy and others ranked this Hadith as Da`if (weak); they did not consider it is enough to draw a line as a Sutrah in Salah. The first opinion is stronger, according to the mentioned Hadith.

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The third question of Fatwa no.(6990)

Q 3: there is a Hadith which means that the Salah (prayer) of a person will be interrupted if a woman, a black dog or a donkey passes in front of the person offering Salah. the question is: Does the Salah become nullified

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in this case? Or is the reward minimized? If Salah becomes nullified, what is the distance that should be kept between the person offering Salah and whoever passes ahead?

A: The right opinion is that the passage of the previously mentioned in front of the one offering Salah, or between the person and their Sutrah (barrier placed in front of a person praying) nullifies Salah, for what is authentically reported that the Prophet (peace be upon him) said: (Salah is interrupted by the passage of a woman, a donkey, or a black dog, but if something like a rear part of a saddle is placed ahead, it shall guard against disrupting the Salah.) Compiled by Muslim in his Sahih (Authentic book of Hadith). On the other hand, it was said that: Salah does not become nullified by such things, rather the reward becomes minimized for the lacking of submissiveness in Salah whether fully or partially. However, it is clear that the first opinion is the correct one, as the second opinion has no reliable evidence.

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The sixth question of Fatwa no. 1752

Q 6: Is it permissible to pass in front of a person offering Salah (Prayer) at the Masjid (mosque)?

A: It is forbidden to pass in front of a person offering Salah at the Masjid, whether they have placed a Sutrah (barrier placed in front of a person praying) or not, based on the general prohibition in the Hadith which states:

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(If the one passing in front of a person offering Salah were to know what (sin) is incurred upon them, they would have preferred to stand for forty (days, months, or years) than to pass in front of them.) A group of Fuqaha' (Muslim jurists) excluded Salah at Al-Masjid Al-Haram (the Sacred Mosque in Makkah) from this ruling. They granted a Rukhsah (concession) for people to pass in front of a worshiper who is offering Salah at Al-Masjid Al-Haram based on the evidence reported from Kathir ibn Kathir ibn Al-Muttalib from his father, on the authority of his grandfather who said: (I saw the Messenger of Allah (peace be upon him) offering Salah at Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) and people were passing in front of him.) According to another narration on the authority of Al-Muttalib, he said: (I saw the Messenger of Allah (peace be upon him) when he finished the seven rounds of Tawaf (circumambulation of the Ka`bah), he stood opposite to the (Yemeni) Corner and the roofed section and offered two Raka`hs at the border of the place of Tawaf, with no barrier between him and people circumambulating the Ka`bah.) Although the Isnad (chain of narrators) of this Hadith is Da`if (weak), it is supported by the Athar (narrations from the Companions) reported in this regard, and the general principles of Shari`ah that aim at removal of hardship, as forbidding passing in front of a person praying at Al-Masjid Al-Haram will most likely create difficulty and be hard to comply with.

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The second question of Fatwa no. 4360

Q 2: Is it permissible to pass between the rows of worshipers behind the Imam (the one who leads congregational Prayer) during Salah (Prayer)? Would this interrupt Salah or not?

A: Passing between the rows does not interrupt Salah, but it should be avoided unless it is necessary. This is based on the Hadith narrated on the authority of Ibn `Abbas (may Allah be pleased with him and his father): (Once I came riding a she-ass when I had just reached the age of puberty. The Messenger of Allah (peace be upon him) was offering Salah at Mina. I passed in front of part of the row. Then, I dismounted and let my she-ass loose to graze and joined the row, and nobody disapproved of this.) This act also causes distraction to the worshipers.

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The tenth question of Fatwa no. 7306

Q 10: If a person passes before a person praying, does this break his Salah and what should be done to avoid this? What is the meaning of breaking Salah? Does it nullify it?

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A: The passage of a person in front of a person praying does not break or nullify it. A person may avoid allowing anyone to pass before him by placing a Sutrah (barrier placed in front of a person praying) before him while offering Salah and stopping anyone from passing between him and the Sutrah. If a person wants to pass before someone who is praying without a Sutrah, he may stop him from passing if he is in the area of three arms length whether he is an Imam or offering Salah individually. As for the Ma'mum (a person being led by an Imam in Prayer), there is no harm if anyone passes before him.

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The fourth question of Fatwa no. 9226

Q 4: My daughter has young children whose ages do not exceed five years. These children pass before me while I am offering Salah (Prayer) and break it. They pass before me many times and I can not stop them during Salah, is there any blame on me?

A: Do your best to stop them from passing between you and your Sutrah (barrier placed in front of a person praying). If they surprise you and pass, there is no blame on you because Salah is not broken except by passing of the adult woman, donkey, and dog, and if they pass between the person praying and his Sutrah or close to him if he does not have a Sutrah within less than three arm lengths. The Prophet (peace be upon him) said: (If anybody amongst you is praying behind something as a Sutra and somebody tries to pass in front of him, then he should repulse him and if he refuses, he should use force against him for he is a satan.)

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Related by Al-Bukhari and Muslim.

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The fourth question of Fatwa no. 3184

Q 4: Is the Salah (Prayer) of a woman valid if she offers it while a man is in front of her, whether he is her father, brother or one of her relatives? Is the Salah of a man valid if he offers it while a woman is in front of him, even if she is one of his relatives?

A: Yes, both are valid. It is reported on the authority of `Aishah (may Allah be pleased with her) that she said: (The Messenger of Allah (peace be upon him) used to offer the optional night Salah while I was lying like a dead body between him and the Qiblah (Ka`bah-direction faced in Prayer). When he wanted to offer the Witr (Prayer with an odd number of units), he would wake me up.) (Agreed upon by Al-Bukhari and Muslim)

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The first question of Fatwa no. (11580)

Q 1: my father says that when a woman offers obligatory Salah, it is impermissible to pass in front of her. Please inform us on this, may Allah reward you.

A: Putting a Sutrah (barrier placed in front of a person praying) is a necessity for both men and women. It is impermissible for anyone to pass in front of a person offering Salah, or between them and their Sutrah, whether the person praying is a man or a woman, and whether the passing person is a man or woman. But, if the passing person is a woman, her passage would interrupt the Salah of the person she passes in front of, or between them and their Surtah, except in Al-Masjid Al-Haram (The Sacred Mosque) where she would be excused for the difficulty of preventing that from taking place. Allah (Glorified and Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ and ﴾and has not laid upon you in religion any hardship﴿

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The fifth question of Fatwa no. 4769

Q 5: Is it permissible to switch on electric heaters in front of people offering Salah (Prayer) or not?

A: It is permissible when necessary.

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Salah behind an Imam who prays hastily

The second question of Fatwa no. 1433

Q 2: Is it permissible or not to perform Salah (Prayer) behind an Imam (the one who leads congregational Prayer) who prays hastily?

A: Maintaining tranquility during Ruku` (bowing), the standing posture after Ruku`, Sujud (prostration), and the sitting posture between the two prostrations is one of the obligatory acts of Salah. If the Imam is not at ease and hastily performs any of these Rukns (integral pillars), the Salah of the Imam and those led by him is Batil (null and void). Anyone who notices this error on the part of the Imam should advise and guide him. If this Imam accepts the advice, all praise be to Allah; otherwise, no one should pray behind him. Moreover, if possible, the case should be referred to the responsible authority who should prevent him from acting as an Imam and appoint another one who can perform Salah properly.

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The fifth question of Fatwa no. 9184

Q 5: Sometimes I get up late and go to offer Salah (Prayer) immediately. However, I offer it quickly so that I do not miss its prescribed time, and also not to miss the bus which takes me to work. Can I delay offering the Fajr (Dawn) Prayer until the time of Zhuhr and offer it a few minutes before Zhuhr, as there is no time to offer Fajr Prayer when I go to work? Can I offer Salah quickly in a way that affects its integral pillars so that I do not go to work late if I offer it

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the way it should be offered? Or shall I offer it when I reach my office with Khushu` (the heart being attuned to the act of worship) and calmly, although I do not have time to offer it then? Please advise, may Allah reward you!

A: First, you should put an alarm clock in your bedroom and set it to a time before the Fajr Prayer, so that you can wake up to offer Salah. If you do not have an alarm clock, you can ask the Mu'adhin (caller to Prayer) or some of your neighbors or brothers to wake you up at the time of Salah, so that you can offer it congregationally in the Masjid (mosque). **Second,** you should offer Salah calmly with Khushu` so that it is valid, accepted and rewarded. You are not allowed to delay it, offer it hastily or be lazy in offering it, as this is the way hypocrites offer Salah. You should be keen on offering the Five Obligatory Daily Prayers on time congregationally more than you are keen on your worldly job. Beware of preferring this world to the afterlife, as Allah (Exalted be He) says, ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].﴿ Allah (Exalted be He) also says, ﴾Successful indeed are the believers.﴿ ﴾Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴿ until He says, ﴾And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).﴿ ﴾These are indeed the inheritors﴿ ﴾Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.﴿

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Moreover, Allah (Glorified be He) says, ﴾Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,﴿ ﴾And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays (five compulsory prayers and Nawâfil - additional prayers).﴿ ﴾Nay, you prefer the life of this world,﴿ ﴾Although the Hereafter is better and more lasting.﴿

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Invalidators of Salah

The fourth question of Fatwa no. 6096

Q 4: Some people claim that smiling invalidates Salah (Prayer) while laughter invalidates both Wudu' (ablution) and Salah, is this true?

A: Laughing, not merely smiling, invalidates Salah, but it does not invalidate Wudu' whether it happens during or outside Salah, for lack of evidence in this regard.

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The seventh question of Fatwa no. 8859

Q: What is the ruling on laughing during Salah? What if a person knows that it nullifies prayer and what if he does not?

A: It is not permissible to laugh during prayer whether a person knows that or not. According to the Ijma` (consensus), laughing nullifies Salah.

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Fatwa no. 12667

Q: Some people claim that an unmarried man

is rewarded for only one-quarter of his Salah, is this true? Please, advice us.

A: The claim that an unmarried man is rewarded for only one-quarter of his Salah is incorrect and has no origin in Shari`ah.

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Tasbih and Dhikr after Salah

Offering supplication after the prescribed Salah

The third question of Fatwa no. 2251

Q 2: People differ regarding the collective recitation of Du`a' (supplications) after Al-Sunan Al-Rawatib (supererogatory prayers regularly performed by the Prophet). One group holds the opinion that nothing in this regard was reported from the Prophet (peace be upon him) or from the Sahabah (Companions of the Prophet), and if it was good they would have done it before us, because they were the keenest of people to follow the truth. Another group says that reciting Du`a' collectively after Al-Sunan Al-Rawatib is not only Mustahab (desirable) and Mandub (commendable) but also an act of Sunnah. This is because it is Dhikr (Remembrance of Allah) and an act of worship and no Dhikr or act of worship can be anything less than Mustahab and an act of Sunnah. They criticize those who do not wait for the Du`a' and get up immediately after praying.

A: Du`a' is an act of worship. Acts of worship are Tawqifiyyah (bound by a religious text and not amenable to personal opinion). Therefore, it is not permissible to say that an act of worship is prescribed - with regard to its principle, number, form, or place except with proper Shar`i (Islamically lawful) evidence. We do not know of any Sunnah concerning that which was narrated from the Prophet (peace be upon him), whether in word or deed, or his approval, which would point to the claim made by the second group. All goodness is in following the guidance of the Prophet (peace be upon him). Furthermore, the acts he (peace be upon him) used to do after prayer are known by the well-grounded proofs. As are the acts of his Caliphs, Companions, the followers, and those who followed them in goodness. Whoever introduces anything that goes against the guidance of the Messenger (peace be upon him) will have it rejected. The Prophet (peace be upon him) said: ﴿Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.﴾ The Imam who recites Du`a' after saying Taslim (salutation of peace ending the Prayer)

while the Ma'mums (persons being led by an Imam in Prayer) say 'Amin', all of them raising their hands, should be asked for evidence to support his action, otherwise it is to be rejected. The same

applies to a person who does that after supererogatory prayers; he should be asked for evidence as Allah says: ﴿Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful."﴾ We do not know of any evidence from the Qur'an or Sunnah which suggests that what the second group claims is prescribed in Islam, namely, reciting Du`a' collectively and reciting Dhikr in the manner mentioned in the question.

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Fatwa no. 1373

Q: in some areas we find that the imam (the one who leads congregational Prayer) and the Ma'mum (people being led by an imam in Prayer) raise their hands after the prescribed Salah (Prayers). The imam raises his hands and makes Du'a' (supplication to Allah) and the Ma'mum say "Amen!" to his Du'a'. I hope that you confirm or refute this act and support your answer with evidence?

A: Acts of 'Ibadah (worship) are Tawqifiy (bound by a religious text and not amenable to personal opinion), therefore, it is not permissible to say that this act of 'Ibadah is ordained by Islam either with regards to its origin, number, manner, or place without legal evidence to support it. We do not know of any Sunnah (what was reported from the Prophet), from his words, deeds, or approvals, which supports the legitimacy of raising hands after offering the prescribed Salah; and indeed all good lies in following the guidance of the Prophet (peace be upon him).

The teachings of the Prophet (peace be upon him) established in this regard are grounded on authentic evidence indicating what he (peace be upon him) used to do after the Taslim (salutation of peace ending the Prayer), and was acted upon by his successors, Sahabah (Companions), and those who followed them in righteousness. Anyone who innovates anything in the religion contradicting the teachings of the Messenger (peace be upon him), will have it rejected. The Prophet (peace be upon him) said, ("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.") So an Imam who makes Du'a' after the Taslim and the people being led by him in prayer saying "Amen" after his after his Du'a', all of them raising their hands, should be asked to provide evidence to support his deed, otherwise he will have it rejected.

Having clarified this, we will now give a summary of the guidance of the Prophet (peace be upon him) [as to what he used to do after the Taslim. ed.]. Among his teachings is that he used to ask Allah for forgiveness three times, saying, ("O Allah, You are Al-Salam (the One Who is free from all defects and deficiencies) and from You is all peace, blessed are You, Possessor of majesty and honour!") Al-Awza'y was asked about how the Prophet (peace be upon him) used to seek forgiveness from Allah, and he answered, "He used to say, 'I seek the Forgiveness of Allah. I seek the Forgiveness of Allah.'" This is the narration of Muslim, Al-Tirmidhy, and Al-Nasa'y; but the narration reported by Al-Nasa'y said: when the Messenger of Allah (peace be upon him) finished his Salah, ...and he stated the Hadith. According to the narration of Abu Dawud: ("When the Messenger of Allah (peace be upon him) wanted to leave after finishing his Salah, he used to ask Allah for Forgiveness three times, and then say: 'O Allah! You are Al-Salam.'") In the narration reported by Abu Dawud and Al-Nasa'y on the authority of 'Aishah (may Allah be pleased with her): ("Upon concluding his Salah with Taslim, the Messenger of Allah (peace be upon him) used to say: 'O Allah, You are Al-Salam (the One Who is free from all defects and deficiencies) and from You is all peace, blessed are You, Possessor of majesty and honour!'") In the narration of Muslim, reported on the authority of Warrad, the freed slave of Al-Mughirah ibn Shu'bah, he said that Al-Mughirah ibn Shu'bah dictated to him in a letter addressed to Mu'awiyyah that: ("The Prophet (peace be upon him) used to say after every prescribed Salah, 'There is no god but Allah, Alone, with no partner or

associate, His is the Sovereignty and His is the Praise, and He has power over all things. O Allah! No one can withhold what You give and no one can give what You withhold, and no one's wealth or might is of any avail to him before You.'")

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In the narration of Muslim it is also reported on the authority of 'Abdullah ibn Al-Zubayr (may Allah be pleased with them) that, at the end of every Salah, the Prophet (peace be upon him) used to say, after the Taslim: ("There is no god but Allah, Alone, with no partner or associate, His is the Sovereignty and His is the Praise, and He has power over all things. There is neither might nor power except with Allah and we worship none but Him. From Him (alone) come all blessings and favors, and all good praise is due to Him. There is no god but Allah and we make our worship purely for Him (alone) however much the disbelievers may hate that.") He added that the Messenger of Allah (peace be upon him) used to recite them out loud at the end of every Salah. In another narration also reported by Muslim from the Hadith on the authority of Abu Hurayrah (may Allah be pleased with him), he said that the Prophet (peace be upon him) said, ("Anyone who says, 'Subhan Allah (Glory be to Allah),' at the end of every Salah thirty-three times, and says, 'Al-hamdu lillah (All praise is due to Allah),' thirty-three times, and 'Allahu Akbar (Allah is the Greatest)' thirty-three times, and then completes the one hundred with, 'La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kully shay'in Qadir (There is no god but Allah, Alone, with no partner or associate, His is the Sovereignty and His is the Praise, and He has power over all things),' all their sins will be forgiven, even if they are like (as many as) the foam on the sea.")

For further information on Du'a', please refer to the compilations of Du'a', such as "Jami' Al-Usul", "Majma' Al-Zawa'id", "Al-Matalib Al-'Aliyah bi Zawa'id Al-Masanid Al-Thamaniyyah", and others.

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The third question of Fatwa no. 7404

Q 3: After the Imam says Taslim (salutation of peace ending the Prayer), I hear some people say: "Subhan Allah (Glory be to Allah)", "Alhamdu lillah (All praise is due to Allah)", and "Allahu Akbar (Allah is the Greatest)" and another group add, "La ilaha illa Allah (there is no deity but Allah)." What is the correct supplication to be said after Salah? I am from the first group, Your Eminence. Some people say that this Du`a' "wahdahu la sharika lah, lahul-mulku wa-lahul-hamdu, yuhyi wa yumit, wa-huwa `ala kulli shai'in qadir (He has no partner, to Him belong all sovereignty and praise and He is omnipotent over all things) should only be said after `Isha' and Fajr prayers. I am one of those who say, "La ilaha illa Allah (there is no deity but Allah)" ten times, seek forgiveness from Allah ten times, Subhan Allah (thirty-three times), Alhamdu lillah (thirty-three times), Allahu Akbar (thirty-three times).

A: After Taslim, a person should seek forgiveness from Allah thrice then say, "Allahumma anta al-Salam, wa-minka al-Salalm, tabarakta wa ta'alayta ya dhal-Jalali wal-Ikram (Oh Allah! You are Al-Salam (the source of peace) and from You is all peace. Blessed are You, the Possessor of majesty and honor). They should then say, "La ilaha illa Allah, wahdahu la sharika lahu, lahul-mulku wa-lahul-hamdu, wa-huwa `ala kulli shai'in qadir, la hawla wa-la quwwata illa billah, la ilaha illa Allah wa-la na`budu illa iyyah, lahu Al-Ni`matu wa-lahu Al-Fadl, wa-lahu al-thana'u al-hasan, la ilaha illa Allah mukhlisina, lahu Al-Din wa-law karihal-Kafirun. Allumma la mani`a lima a`tayta,

wa-la mu`tiya lima mana`at, wa-la yanfa`u dhal-Jaddu minkal-Jadd. (None has the right to be worshipped except Allah, alone, without any partner. To Allah belongs all sovereignty and praise and He is omnipotent over all things. There is no might nor power except with Allah. None has the right to be worshipped except Him and we worship none but Him. All favor, grace, and praise are due to Allah. None has the right to be worshipped except Allah and we are sincere in faith and devotion to Him although the disbelievers detest it. Oh Allah, no one can withhold what You have willed to provide, and no one can grant what You have willed to withhold. From You Alone is all wealth and majesty)." They should add, "Subhan Allah", "Alhamdu lillah", "Allahu Akbar" thirty-three times and say, "La ilaha illa Allah, wahdahu la sharika lah, lahul-mulku wa-lahul-hamdu, wa-huwa `ala kulli shai'in qadir (None has the right to be worshipped except Allah, alone, without any partner. To Allah belong all sovereignty and praise and He is omnipotent over all things) a hundred times. This has been recorded by Muslim in his Sahih from the Prophet (peace be upon him). He (peace be upon him) informed us that this Dhikr (Remembrance of Allah) is one of the reasons of forgiveness. Saying, Subhan Allah", "Alhamdu lillah", "La ilaha illa Allah", and "Allahu Akbar", twenty- five times is one of the confirmed formulae of Dhikr. However, the Hadith of saying them thirty-three times are more and the soundest.

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The first question of Fatwa no. 3901

Q 1: Is supplication immediately after the obligatory Salah (Prayer) an act of Sunnah? Should we raise our hands during supplication? Which is better to raise the hands as the Imam does or not?

A: Offering supplications after obligatory Salah is not an act of Sunnah whether this is done by raising the hands of the Imam alone, the Ma'mum (a person being led by an Imam in Prayer) alone or both of them. Rather it is an act of Bid`ah (rejected innovation in religion) because it was not reported from the Prophet (peace be upon him) or his Companions (may Allah be pleased with them). As for supplications in other situations, there is no harm in this due to the Hadiths narrated to this effect.

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The fourth question of Fatwa no. 5565

Q 4: Is there any Sahih (authentic) report indicating that the Prophet (peace be upon him) used to raise his hands while supplicating after the Five Obligatory Daily Salahs (Prayers)? If not, is it permissible to raise them while supplicating after the obligatory Salahs or not?

A: As far as we know, it is not authentically reported that the Prophet (peace be upon him) ever raised his hands when supplicating after offering Taslim in any obligatory Salah. Therefore, raising the hands after Taslim in obligatory Salahs will be inconsistent with the Sunnah.

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Fatwa no. 5763

Q: In some Masjids (Mosques) when the Imam finishes the obligatory Salah (prayer), he supplicates to Allah raising his hands and people follow him in this regard. Is there any proof which substantiates this act from the Qur'an and Sunnah? What is the ruling on those who claim that this is an obligatory act, could you kindly enlighten me?

A: We do not know any legal evidence on the permissibility of what you have mentioned in the question

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It is reported from the Messenger (peace be upon him) that he said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ According to another narration: ﴾He who did any act for which there is no sanction from our behalf, that is to be rejected.﴿

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The second question of Fatwa no.(1637)

Q 2: did the Messenger (peace be upon him) use to make Tasbih (saying: "Subhan Allah [Glory be to Allah]") using his right hand to count the times of Tasbih or did he use his left hand too? It is mentioned in a Hadith, that the Prophet (peace be upon him) used his hand to count the times of saying Tasbih. And in another one, it was mentioned that he (peace be upon him) used to do this with his right hand. Are both Hadiths authentic or not?

A: Allah (May He be Exalted) has ordained in His Book to Glorify Him using the form of Tasbih (saying: "Subhan Allah [Glory be to Allah]"), so has the authentic Sunnah which clarified the virtue of Tasbih both in general and with respect to time and status. As for using the hands or fingers to count the times of Tasbih, Imam Ahmad narrated in his Musnad in addition to Abu Dawud in his Sunan on the authority of Yasirah bint Yasir (may Allah be pleased with her) - she was one of Al-Muhajirat (Emigrant women from Makkah to Madinah) - that she said: the Messenger of Allah (peace be upon him) told us

(O believing women, stick to Tahlil (saying: " La Ilaha Illa Allah" [There is no god but Allah]", Tasbih (saying: "Subhan Allah [Glory be to Allah]") and Taqdis (sanctifying Allah) and do not be inattentive lest you should miss mercy. You could also count the times of glorifying of Allah by fingers for they will be questioned and made to speak (by Allah).) Al-Tirmidhy also narrated on the authority of Al-A`mash on the authority of `Ata' Ibn Al-Sa'ib from his father on the authority of `Abdullah Ibn `Amr (may Allah be pleased with both of them) that he said: (I saw the Prophet (peace be upon him) counting Tasbih (saying: "Subhan Allah [Glory be to Allah]") on his fingers.) He (Al-Tirmidhy) said: This is a Hassan Gharib Hadith (a good Hadith that is strange to come from this chain of narration) on the authority of Al-A`mash on the authority of `Ata' Ibn Al-Sa'ib who said: Shu`bah and Al-Thawrey narrated this same Hadith on the authority of `Ata' Ibn Al-Sa'ib with his words. It was also narrated by Abu Dawud on the authority of `Ubaydullah Ibn `Umar Ibn Maysarah and Muhammad ibn Qudamah on the authority of others that they said: Ghannam told us on the authority of Al-A`mash on the authority of `Ata' Ibn Al-Sa'ib from his father on the authority of `Abdullah Ibn `Amr (may Allah be pleased with both of them) that he said: (I saw the Messenger of Allah (peace be upon him) counting Tasbih (saying: "Subhan Allah [Glory be to Allah] on his fingers")

Ibn Qudamah said:(with his right hand). Accordingly, it is clear for the questioner the wordings in which the Hadith was narrated, and there is no contradiction between them, rather some of which are general and some are detailed. Yet, what enhances the preference of Tasbih using the right hand is the general Hadith narrated by `Aishah (may Allah be pleased with her) that: (The Prophet (peace be upon him) used to love to start doing anything with the right side whenever possible; in offering Wudu' (ablution), putting on his shoes, combing his hair, and all his affairs.)

Narrated by Ahmad, Al-Bukhari, Muslim and the the Four Compilers of the Books of Sunan (Imams

Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah). There is much flexibility in this regard, and there is no harm in using the fingers of both hands as it is clarified in the previously mentioned Hadith narrated by Yasirah. However using the fingers of the right hand is better for what is previously stated.

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The fourth question of Fatwa no. 1954

Q 4: Is it better to use the right or the left hand to count the number of Tasbih (saying: "Subhan Allah [Glory be to Allah]")?

A: It is better to use the right hand; it is authentically reported that the Prophet (peace be upon him) used to count the number of Tasbih on his right hand. This is based on the purport of the Hadith narrated on the authority of `Aishah (may Allah be pleased with her) who said: (The Prophet (peace be upon him) liked to start with the right when putting on his shoes, combing his hair, cleaning or washing himself, and when doing anything else.) However, according to other Hadiths reported in this regard, it is permissible to use either hand to count Tasbih.

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(Part No. 7; Page No. 108)

Reciting Ayat-ul-Kursy and the Mu`awwidhatayn after Salah

The third and fourth questions of Fatwa no. 4209

Q 3: I heard Your Eminence saying that it is recommended to recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) three times after Salah (Prayer). When exactly should we recite them: inside the Masjid (mosque) or after leaving it, and before or after the supererogatory Salah?

A: It is Sunnah (supererogatory act of worship following the example of the Prophet) to recite Ayat-ul-Kursy, Surah Al-Ikhlas, and A-Mu`awwidhatayn in a subvocal voice after finishing reciting the Adhkar (invocations and remembrances said at certain times on a regular basis) prescribed to be said after Taslim (salutation of peace ending the Prayer). This is based on the Hadith related by Al-Nasa'y, which Ibn Hibban ranked as Sahih (authentic), on the authority of Abu Umamah Iyas ibn Tha`labah Al-Harithy Al-Ansary Al-Khazrajy who narrated that the Messenger of Allah (peace be upon him) said: ﴾Anyone who recites Ayat-ul-Kursy after every obligatory Salah will have nothing to stand between them and entering Paradise except death.﴿ Imam Ahmad and other scholars also related on the authority of Abu Umamah that the Messenger of Allah (peace be upon him) used to recite Ayat-ul-Kursy in a subvocal voice after every Salah. This Hadith is ranked as Sahih in Al-Mukhtarah. Al-Tabarany added (Surah Al-Ikhlas): ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ Ibn Al-Qayyim said that there are lines of transmissions that indicate that this Hadith has an origin (to support it). Further on this subject, Abu Dawud, Al-Tirmidhy, Al-Nasa`y, and others related on the authority of `Uqbah ibn `Amir (may Allah be pleased with him) that he said: ﴾The Messenger of Allah (peace be upon him) ordered me to recite Al-Mu`awwidhatayn directly after every Salah.﴿ According to the narration of Abu Dawud: "...the Mu`awwidhat i.e. (Surahs Al-Falaq, Al-Nas and Al-Ikhlas)."

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Q 4: I heard that if a person recites Tahlil (saying: "La ilaha illa Allah (There is no God except Allah)") after the Maghrib (Sunset) and Fajr (Dawn) Prayers to their self before changing their position, they will be forgiven ten sins, given ten good deeds and another reward which I do not know. Is this Hadith Sahih (authentic) or not?

A: It is reported that after the Maghrib and the Fajr Prayer, a person should say: (La ilaha illa Allah, wahdahu la sharika lah, lahul-mulku wa-lahul-hamdu, yuhyi wa yumit, wa-huwa `ala kulli shai'in qadeer (None has the right to be worshipped except Allah Who has no partner; to Him belong all sovereignty and praise; He gives life and causes death; and He is omnipotent over everything) ten times.) Related by Ahmad. It is an addition to the Adhkar (invocations) permitted at other times. Al-Tirmidhy also related from Abu Dharr (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (If, after the Fajr (Dawn) Prayer, a person says, "There is no God but Allah Who has no partner; to Him belong all sovereignty and praise; He gives life and causes death; and He is Omnipotent over everything" while their legs are still folded before speaking, ten times, Allah will write for them ten good deeds, efface ten evil deeds from them, and raise them ten degrees. On that day, they will be protected from every harm, guarded against Satan, and no sin will overtake them, unless they commit an act of Shirk (polytheism).)

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Al-Tirmidhy said that it is Hassan Gharib (a good Hadith that is strange to come from this chain of narration) and Sahih (authentic). This Hadith was also related by Al-Nasa'iy from Mu`adh with the addition of (In His hand is the Good) and also (They will be rewarded for each one as if they had freed a slave.)

Al-Tirmidhy and Al-Nasa'iy related from `Imarah ibn Shabib that the Messenger of Allah (peace be upon him) said: (Whoever says "There is no God but Allah Who has no partner; to Him belongs all the sovereignty and praise; He gives life and causes death; and He is Omnipotent over everything" ten times after Maghrib (Sunset) Prayer, Allah will assign angels to protect them against Satan until morning; ten good deeds will be recorded for them; ten evil deeds will be effaced for them; and they will receive a reward like that of emancipating ten believing slaves.) Al-Tirmidhy said that it is Hasan, but only reported from Layth ibn Sa`d. It is not known that `Imarah heard it from the Prophet (peace be upon him).

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Remembering Allah using Misbahah

The seventh question of Fatwa no. 6460

Q 7: Which is better; to remember Allah after performing Salah (Prayer) using Misbahah (counting beads used when remembering Allah) or using one's hand? What did the Prophet (peace be upon him) use to do?

A: Remembering Allah with one's hand is better. It is not reported from the Prophet (peace be upon him) that he assigned a Misbahah for himself to remember Allah with, as far as we know, and all goodness is in following his foot steps.

Sheikh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) was asked about it and answered as follows: As for remembering Allah using beads and suchlike, some people disapproved it while others did not. If you devote your intention sincerely, it will be good and approved. As for assigning a Misbahah without need or to show off to people such as hanging it around the neck or making it like a bracelet in the hand and suchlike, this will be either a show off to people or indulging in suspicion and assimilating hypocrites without need. The first is forbidden and the second is the least state of reprehensibleness because showing off to people in acts of worship such as Salah, Sawm (fasting), Dhikr (remembering Allah) and reciting the Qur'an is a grave sin. Allah (Exalted be He) says: ﴿So woe unto those performers of Salât (prayers) (hypocrites),﴾ ﴿Those who delay their Salât (prayer from their stated fixed times).﴾ ﴿Those who do good deeds only to be seen (of men),﴾ ﴿And prevent Al-Mâ'ûn (small kindnesses like salt, sugar, water).﴾ He (Exalted be He) also says: ﴿Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.﴾

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The seventh question of Fatwa no. 6505

Q 7: During Tasbih (saying: "Subhan Allah (Glory be to Allah)"), I sometimes think that I decrease or increase the needed count of Tasbih (35 times). Is this permissible?

A: When you doubt the count of Tasbih, you should act upon the lesser count. For instance, if you are unsure whether you reached thirty or thirty one times of saying Tasbih, you should regard it thirty times, for nonexistence is the origin until existence is proven.

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Meaning of Tasbih

The seventh question of Fatwa no. 8864

Q 7: What is the meaning of: 1-Subhan Allah [Glory be to Allah], 2-Al-Hamdu lillah [All praise is due to Allah], 3-Al-Shukru-lil-Allah [All thanks to Allah], 4-La Hawla wa la Quwwata illa Billah [There is neither might nor power except with Allah!]?

A: the manner of lauding Allah is performed by much uttering of Tasbih (saying: "Subhan Allah [Glory be to Allah]"),

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Tahlil (saying "La Ilah Illa Allah [there is no god but Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), as well as making much Du'a' (supplication) and Istighfar (seeking forgiveness from Allah). You should also describe Allah (Glorified be He) in the way He describes Himself in His Glorious Book and on the tongue of His honest Messenger (peace be upon him). We recommend you to read "Al-Adhkar" by Al-Nawawy, "Riyadh-ul-Salihin", "Al-Kalim-ul-Tayyib" by the Shaykh of Islam, Ibn Taymiyyah, and "Al-Wabil Al-Sayyib" by Ibn Al-Qayyim.

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Du`a' in a language other than Arabic

The first question of Fatwa no. 6348

Q 1: Is it permissible to supplicate to Allah in the English language?

A: It is permissible for a person to supplicate to Allah in the language they know, whether it is Arabic, English, Urdu or any other, as Allah (Exalted be He) says: ﴿Allâh burdens not a person beyond his scope.﴾ Allah also says: ﴿So keep your duty to Allâh and fear Him as much as you can﴾

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Du`a' after offering Salah

The first question of Fatwa no. 6195

Q 1: During Jumu`ah (Friday) Prayer, a Khatib (preacher) mentioned that there is a Hadith which entails that a man stood up after the Imam (leader of congregational Prayer) pronounced Taslim (salutation of peace ending the Prayer), so `Umar said to him, "You, hypocrite! Sit down and pronounce Tasbih (saying: "Subhan Allah (Glory be to Allah)") before you go." The Messenger of Allah (peace be upon him) said to `Umar, "You have done well and followed our Sunnah." Is this Hadith Sahih (authentic), Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) or Mawdu` (fabricated)? I think it is Mawdu`, but I would like you to give me a Fatwa concerning the degree of this Hadith. May Allah reward you best! The same Khatib mentioned that there is a Hadith which entails that a believer should not want to come out of the Masjid (mosque), whereas a hypocrite is like a bird which is locked up in a cage, so it flies away as soon as the cage is opened. This metaphor describes the same situation, which is coming out of the Masjid immediately after the Imam finishes Salah without pronouncing Tasbih, Tahmid (saying: "Alhamdu lillah (All praise is due to Allah)") and Takbir (saying: "Allahu Akbar (Allah is the Greatest)") thirty three times each, and Tahlil using the form "There is no God but Allah Who has no partner; to Him belong all the sovereignty and praise; and He is Omnipotent over everything", or other forms of Adhkar (invocations). Are Muslims considered sinners if they do not pronounce Tasbih after each Salah, but go to their jobs or

homes? Is there a difference between those who have an excuse which prevents them from Tasbih and those who don't? Is Tasbih a desirable Sunnah, or a Fard (obligation) like the obligatory Salah? Please advise and tell us the truth, may Allah guide you best!

A: First, this tale attributed to `Umar is groundless. The Hadith mentioned is also groundless.

Second, the Adhkar mentioned which are said after Salah are a Sunnah, not a Fard. Those who say them before leaving the Masjid have applied Sunnah, but if a person comes out of the Masjid without saying them, there is no sin against them, and it is impermissible to call such a person a hypocrite.

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The first question of Fatwa no. (5923)

Q 1: What is the ruling on saying Dhikr (Remembrance of Allah) out loud after the obligatory Prayer? Does this ruling include all prayers or specific ones? Is this Makruh (Reprehensible) if there is another congregational prayer or other people praying individually in the same place? What are the Adhkar which are Mustabhab (desirable) to be said out loud after the obliogatry prayer? What is the ruling on supplicating and reciting Qur'an out loud ?

A: It is prescribed to say Dhikr out loud after the Obligatory prayer, due to what is authentically reported on the authority of Ibn `Abbas (may Allah be pleased with both of them) that he said:

(In the lifetime of the Prophet (peace be upon him), it was customary to pronounce Allah's remembrance aloud after the obligatory prayers.) and he also said: (When I hear that (Adhkar uttered out loud), I know that they (the people) have finished the prayers.) This applies even if some people are still offering prayers, whether congregational or individual Salah, and this is applicable to the five obligatory prayers.

Regarding the desirable Adhkar, it is authentically reported that the Prophet (peace be upon him) used to ask Allah's forgiveness thrice and say: (O Allah, You are the Peace, peace and security comes from You. Blessed Be You, the owner of Majesty and Nobility)!") It is mentioned in the Sahih (Authentic) books of Muslim and Al-Bukhari that he (peace be upon him) used to say after every obligatory prayer: (La ilaha illa Allah, wahdahu la shareeka lah, lahul-mulku wa-lahul-hamdu, wa-huwa 'ala kulli shai'in qadeer, Allahumma la mani'a lima 'atait wa-la mu'ti lima mana't, wa-la yanfa'u dhal-gaddu minkal-gadd (There is no deity but Allah (Alone) Who has no partner, to Him belong all Sovereignty and Praise, and He is Omnipotent over all things. Oh Allah! None can withhold what You give, and None can give what You withhold, and wealth cannot avail a rich person before You") Also, it is mentioned in Sahih Muslim that: (The Prophet (peace be upon him) used to say at the end of every prayer after offering Taslim (salutation of peace ending the Prayer): There is no deity but Allah. He is Alone. There is no partner with Him. Sovereignty and Praise belong to Him and He is Potent over everything. There is no might or power except with Allah. There is none worthy of worship (in truth) but Allah and we do not worship but Him Alone. To Him belong all bounties, to Him belongs all Grace, and to Him is worthy praise accorded. There is no deity but Allah, to Whom we are sincere in devotion, even though the unbelievers should disapprove it) .

Moreover it is mentioned that:

(The poor amongst the emigrants came to the Messenger of Allah (peace be upon him) and said: The possessors of great wealth have obtained the highest ranks and everlasting delights. He (peace be upon him) said: How is that? They said: They pray as we pray, and they fast as we fast, and they give charity but we do not give charity, and they set slaves free but we do not do this. Upon this the

Messenger of Allah (peace be upon him) said: Shall I not teach you something by which you will catch up with those who have preceded you, and get ahead of those who will come after you, only those who do as you do will be better than you (in case you don't do it)? They said: Yes, Messenger of Allah! He (peace be upon him) said: Glorify Allah, declare His Greatness, and Praise Him thirty-three times after every prayer.) It is also mentioned in Sahih Muslim on the authority of Abu Hurayrah that: ("Whoever pronounces after every prayer: Subhan-Allah [Glory be to Allah] thirty-three times; Al-hamdulillah (Praise be to Allah) thirty-three times; Allahu Akbar (Allah is the Greatest) thirty-three times; and completes the hundred with: La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa `ala kulli shai'in Qadir (there is no deity but Allah. He is One and He has no partner with Him. For Him is the sovereignty and the praise, and He is Omnipotent), will have all his sins pardoned even if they are as large as the foam on the waves of the sea.")

As for supplication and reciting the Qur'an out loud in groups, this has not been authentically reported from the Prophet (peace be upon him) or his Sahabah (Companions), and whoever does this will be a Mubtadi` (one who introduces innovations in religion). But, it is permissible for a person to supplicate and recite out loud solely as long as they do not harm others, the same goes for invocations including Ta'min (saying Amen) such as Du`a' Al-Qunut (supplication recited while standing after bowing in the last unit of Prayer).

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Fatwa no. 2016

Q: In our country, after finishing Fajr (Dawn) Prayer, the Imam and the Ma'mums (persons being led by an Imam in Prayer) usually say: "Peace be upon you O Messenger of Allah". They say it many times in the same voice. They even blame those who do not participate with them. What is your opinion concerning this? Many thanks.

A: The basic rule is that acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion). So, it is not permissible for any person to perform acts of worship in a manner not specified by Allah as He (Exalted be He) says: (Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained?) Also the Prophet (peace be upon him) said: (He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.) Related by Al-Bukhari and Muslim. According to the narration of Muslim, the Hadith reads: (He who does any act for which there is no sanction from our behalf, that is to be rejected.) Invoking Allah's Peace and Blessings upon the Prophet (peace be upon him) is one of the best acts of worship, but doing it in the manner you have mentioned in your question is an act that has not been done by the Prophet (peace be upon him), his rightly-guided Caliphs nor any of the Prophet's Companions (may Allah be pleased with them) after offering Fajr (Dawn) Prayer or any other Salah. All good lies in following their footsteps. So, invoking Allah's Peace and blessings in the manner mentioned is an act of Bid`ah (rejected innovation in religion) and it is not permissible to practice or participate in it according to the saying of the Prophet (peace be upon him) as in the Hadith narrated by

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Al-`Irbad ibn Sariyah: (Those of you who live after me will see great disagreement. You must then follow my Sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error.) There are numerous other Hadiths warning against Bid`ah. May Allah protect all Muslims from Bid`ahs and delusive Fitnahs (trials).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 4470

Q 1: Would you please explain the validity of invoking peace and blessings upon the Prophet (peace be upon him) after finishing Salah (Prayer), and explain the meaning of Allah's saying, (And to your Lord (Alone) turn (all your) intentions and hopes.)

A: Invoking peace and blessings upon the Prophet (peace be upon him) is one of the best acts of worships. It is ordained by Allah Who says, (Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).) Moreover, the Prophet (peace be upon him) urged Muslims to do this act in which its reward is multiplied and said, (If anyone invokes peace and blessings on me once, Allah will bless him ten times.')

A Muslim is recommended to invoke peace and blessings upon the Prophet after saying Tashahhud (a recitation in the sitting position in the last unit of Prayer), during performing Funeral Prayer, in delivering the Khutabah (sermon), when the Prophet's name is mentioned, and in many other situations. However, we do not know that a person is prescribed to do this act after saying Taslim (salutation of peace ending the Prayer).

As for Allah's saying (And to your Lord (Alone) turn (all your) intentions and hopes.) , it means that you should resort to Allah alone concerning all your affairs and make your inclinations conform with Allah's Shar` (law) through utterances, actions, and beliefs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 5124

Q4: is invoking peace and blessings upon the Prophet (peace be upon him) after saying the Du`a' (supplications) at the end of the obligatory Salah (Prayer) a Sunnah (supererogatory act of worship following the example of the Prophet) or Bid`ah (innovation in religion)?

A: Invoking peace and blessings upon the Prophet (peace be upon him) after the Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) in every Salah is lawful, whether the Salah is obligatory or supererogatory. It is also lawful to say it before the beginning of a Du`a' and after praising Allah at any time. This is one of the reasons that Du`a' is responded to,

according to the Hadith that was authentically reported by Fadalah ibn `Ubayd (may Allah be pleased with him), who said, (The Messenger of Allah (peace be upon him) heard someone supplicating after his Salah, without praising Allah and without invoking peace and blessings upon the Prophet (peace be upon him). The Messenger of Allah (peace be upon him) said, "This man rushed." Then he called him and said to him or to other than him, "When any one of you has performed Salah, let them praise Allah and glorify Him, invoke peace and blessings upon the Prophet, and then supplicate Allah for whatever they wish.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 3552

Q2: is reciting Surah Al-Fatihah and Du`a' (supplications) in congregation after finishing the obligatory Salah (Prayer) a Sunnah (commendable) or Bid`ah (innovation in religion)?

A: The best guidance is that of Muhammad (peace be upon him) and the most evil matters are the newly innovated matters. The Prophet's Khalifahs (successors) and Sahabah (Companions) accepted the guidance of the Prophet (peace be upon him), acted according to it, and transmitted it to the next generation. The Prophet's guidance was to perform Dhikr (Remembrance of Allah) and Du`a' alone; he did not ask any of the Sahabah to gather

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and supplicate with him in congregation. What the people are doing now when they recite Surah Al-Fatihah and Du`a' in congregation after Salah is Bid`ah. It is authentically reported from the Prophet (peace be upon him) that he said, ("Anyone who does something that we have not ordered (in worship) it will be rejected.") (Related by Muslim in his Sahih [Book of authentic Hadith]) The basis of this Hadith is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `A'ishah (may Allah be pleased with her) who said that the Prophet (peace be upon) said, ("Anyone who introduces something in this matter of our (the religion) that is not from it, it will be rejected.") There are many other Hadith that carry the same meaning. The last generations of this Ummah (nation based on one creed) will not be successful, unless they follow the example of the early generations, as Imam Malik ibn Anas (may Allah be merciful with him) and other scholars acknowledged.

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The fourth question of Fatwa no. 3866

Q 4: What is the ruling on the praying person shaking hands with and saying Salam (Islamic greeting of peace) to the Imam (the one who leads congregational Prayer) and the worshipers praying on either side?

A: If they have not shaken hands with one another upon meeting before offering Salah (Prayer), they should shake hands after saying Taslim (salutation of peace ending the Prayer); whether the Salah is obligatory or supererogatory, and whether they stood in Salah to their right or left side, but the greeting should be postponed in obligatory Salah until after reciting the prescribed Adhkar (invocations and Remembrances said at certain times on a regular basis). As for greeting the Imam after finishing Salah, we know of no legal evidence in support of or against this matter.

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greeting each other after Salah

Fatwa no. 10217

Q: Some of our relatives are farmers who are usually busy with their work and we do not meet during the week except in Jumu`ah (Friday) Prayer. Once the Imam finishes Salah by saying Taslim (salutation of peace ending the Prayer), they greet each other in the Masjid (mosque) just after Tasbih (glorification of Allah) and before praying the supererogatory Salah. Is this act permissible? Should the Ma'mums (persons being led by an Imam in Prayer) greet each other in the Masjid before praying the supererogatory Salah or delay greeting until they leave the Masjid? Would you please explain the etiquettes the Ma'mums should observe in Jumu`ah Prayer?

A: According to the generality of evidence on the permissibility of greeting, it is permissible for people to greet each other whether in Masjids or outside. Being inside the Masjid under the case mentioned does not prevent greeting.

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Sujud-ul-Sahw

the Obligation of Sujud-ul-Sahw

The fourth question of Fatwa no. 11071

Q 4: Someone said that if the Imam (the one who leads congregational Prayer) forgets something in a Salah (Prayer), it is permissible for him not to offer Sujud-ul-Sahw (Prostration of Forgetfulness). What is your opinion on this?

A: What they told you is not true. Sujud-ul-Sahw is obligatory when the Imam or anyone else forgets to perform any obligatory action or performs a prohibited one, because the Messenger (peace be upon him) used to do so and ordered us to perform it.

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Description of Sujud-ul-Sahw

The fifth question of Fatwa no. 2677

Q 5: is Sujud-ul-Sahw (Prostration of Forgetfulness) considered as a Salah (prayer), which starts with the Takbir ("Allahu Akbar [Allah is the Greatest]") and ends with the Taslim (salutation of peace ending the Prayer)? What is the Du`a' (supplication) that is said in the Sujud-ul-Tilawah (Prostration of Recitation)?

A: Sujud-ul-Sahw is considered as a Salah. You should say Takbir each time you prostrate and rise from the Sujud (prostration) and end it by saying the Talsim, as is confirmed in the Sahih (authentic) Sunnah (whatever is reported from the Prophet)

of the Messenger of Allah (peace be upon him). You should say what you usually say when prostrating in Salah when performing the Sujud-ul-Sahw and the Sujud-ul-Tilawah, according to the general meanings of the Hadith related on this subject.

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The fourth, fifth, and sixth questions of Fatwa no. 7632

Q 4: how can an Imam who increased or shortened his prayer, and did not know until after Taslim (salutation of peace ending the Prayer) perform Sujud-ul-Sahw (Prostration of Forgetfulness)? And how can a late comer to prayer perform Sujud-ul-Sahw after making up the missed parts of prayer? Shall he prostrate with the Imam when he prostrates [for forgetfulness] or not?

A: Sujud-ul-Sahw is obligatory when forgetting anything that renders the prayer Batil (null and void) and it is performed before saying Taslim as reported by Abu Sa`id, `Abdullah ibn Buhaynah and others. However, in case of forgetting a Rak`ah (unit of prayer) or more, whether forgetfulness is ascertained or based on strong probability, the missed part should be made up for after saying Taslim. The Hadith narrated by Abu Hurayrah and `Umran ibn Husayn in regard to the story of Dhul-Yadayn gives evidence to this effect, in addition to the Hadith narrated by Ibn Mas`ud concerning offering what is thought to be missed.

Therefore, this Imam who increased in his prayers and did not know except after Taslim should perform a prostration of forgetfulness then make Taslim. But if he forgets a Rak`ah or more, then he should perform it then make Taslim then he perform a prostration of forgetfulness then make Taslim.

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If the follower is able to perform prostration of forgetfulness with the Imam before making up what he has missed, then let him do it. However, if he stands up to complete his prayer before the Imam prostrates for forgetfulness, then he is separated from the Imam and he does not prostrate with him. After he completes what he has missed, he has to prostrate for forgetfulness as mentioned before.

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Q 5: if an imam (the one who leads congregational Prayer) makes a mistake while offering Salah (prayer) and one, two, or more of those praying behind him draw his attention to it, but he does not respond to them, confident that he did not forget anything, what should the people praying behind him do in such a situation? It is obligatory on the Imam to perform Sujud-ul-Sahw (Prostration of Forgetfulness) even if he is certain about the correctness of his Salah?

A: If an Imam is certain that what he has done is correct, he is not required to do Sujud-ul-Sahw and it is not permissible for him to respond to those who say, "Subhana Allah (All glory is due to Allah)" to draw his attention to it, as long as he is sure that they are mistaken.

If someone following him is certain that the Imam has offered an extra Rak`ah (unit of Salah), for example, he is not permitted to follow him. If he follows the Imam, knowing that it is an extra Rak`ah and knowing that he is not permitted to follow him in that, his Salah will be Batil (null and void).

However, those who do not know that it is an extra Rak`ah and those who do not know the ruling may follow him.

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Q 6: if the imam (the one who leads congregational Prayer) made a mistake and one of those praying behind him drew his attention to it by saying, "You have done an extra Rak`ah (unit of prayer)" or "You have missed a Rak`ah," what is the ruling concerning the Salah (prayer) of this follower? It is worth mentioning that the follower did not know the ruling on how to alert an Imam?

A: If an Imam makes a mistake, one of those offering the Salah behind him should draw his attention to it, in the correct way legislated by the Shari`ah (Islamic law) by saying, "Subhana Allah (All glory is due to Allah)." However, if they speak, as was mentioned in the question,

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not knowing the ruling or doing so forgetfully, their Salah is correct.

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The seventh question of Fatwa no. 8540

Q 7: How should we perform Sujud-ul-Sahw (Prostration of Forgetfulness)?

A: Sujud-ul-Sahw consists of two prostrations performed after reciting the Last Tashahhud (testification recited in the sitting position in the last unit of Prayer). They are the same as the Sujud (prostration) performed in Salah (Prayer), and the Du`a' (supplication) and Adhkar (invocations and Remembrances said at certain times on a regular basis) that are recited in them are the same. However, if Sujud-ul-Sahw is performed due to missing one or more Rak`ahs (units of Prayer), it is better to perform it after Taslim (salutation of peace ending the Prayer). Similarly, if the praying person who experiences Sahw (forgetfulness) completes the Salah based upon the number of (extra or missing) Rak`ahs they are more certain of, it is better to perform Sujud-ul-Sahw after saying Taslim, as there are many Sahih Hadiths (authentic Hadiths) indicating this.

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Fatwa no. 2535

Q: A man led the people in Maghrib (Sunset) Prayer, which was offered completely. When he sat for saying the last Tashahhud (sitting to invoke Allah's peace upon the Prophet) and then said the first Taslim (salutation of peace ending the Prayer), one of the followers said, "Subhana Allah" [hinting that the Imam forgot something].

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Therefore, the Imam (the one who leads congregational Prayer) stood and offered an additional Rak`ah (unit of Prayer). We followed him and offered it. Then he sat down to say Tashahhud and before Taslim, he offered Sujud-ul-Sahw (Prostration of Forgetfulness). After finishing, one of the followers said, "One who is not sure that the Imam missed [any part of prayer] should keep silent." The Imam added, "If anyone [of the followers] is certain that their prayer is complete, should keep sitting when the Imam stands to perform the [additional] Rak`ah, during which they should remember Allah until the Imam sits again to say the Tashahhud and say Taslim. Then that follower says Taslim after the Imam." At that moment I said, "But, the follower should follow the Imam in everything; the Messenger of Allah (peace be upon him) said, 'The Imam is appointed only to be followed; so when he recites Takbir, you should also recite it...'"

A: Anyone who stood with the Imam in the mentioned prayer and offered an extra Rak`ah while knowing that it was extra and knew its legal ruling, their Salah (prayer) is Batil (null and void). This is because they intentionally prayed Maghrib Prayer four Rak`ahs. But anyone who followed the Imam unknowing that they increased or thinking that they should pray another Rak`ah and followed the Imam, their Salah is valid. Allah (Exalted be He) said, ﴾Our Lord! Punish us not if we forget or fall into error﴿ It was confirmed that the Messenger of Allah (peace be upon him) said, ﴾"Verily, Allah (may He be Praised and Exalted) [in reference to the above verse] said, 'I indeed did it'."﴿ It was also narrated the he (peace be upon him) said, ﴾"Allah has forgiven my Ummah (nation) what they did by mistake, forgetfulness and what they did under coercion."﴿

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The second question of Fatwa no. 5337

Q2: We performed the `Asr (Afternoon) Prayer behind the Imam (the one who leads congregational Prayer) of the Masjid (mosque), who stood up for a fifth Rak`ah (unit of Prayer); we said "Subahan Allah (Glory be to Allah)" out loud, but he did not respond. Therefore, some of the followers followed him while others sat down until the Imam sat down and said the Taslim (salutation of peace ending the Prayer), and then they said it after him. When the Imam and those who followed him were asked about that, he replied that he moved from an obligation [i.e. the sitting position] to an integral part of prayer [the standing] (i.e. this means he cannot retract his action again) and he mentioned some Hadith to us [in support] such as the Hadith related by Ibn Mas`ud and the commentaries of the scholars on it. My question is: Is our prayer correct or not? Is what he and his supporters said true? Is the action of those who were praying correct? Please give us your opinion, may Allah reward you.

A: If the reality is as you mentioned; that the Imam offered the four Rak`ahs of the `Asr prayer then rose up and offered a fifth, and some of the followers said, 'Subhan Allah' out loud but he did not respond to them, then those who sat down did the right thing and those who followed him were wrong. However, the prayer of either is correct. This will hold true if the Imam

thought that he was right and the followers did not know that it was an extra Rak`ah, or they knew but thought that they had to follow him. In situations like this, the Imam should sit down in response to those who say, 'Subhan Allah,' if he does not think that he was correct. This is because standing up will result in offering an extra Rak`ah. What he said i.e. that he cannot move from an obligation to an integral part of prayer has no grounds.

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Fatwa no. 4520

Q: A disagreement occurred between a group of followers in congregation because the Imam (the one who leads congregational Prayer) mistakenly performed a fifth Rak`ah in a four-Rak`ah prayer. Some of them kept sitting until the Imam rose up and performed the additional Rak`ah (unit of prayer) and then followed him when he said Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) and Taslim (salutation of peace ending the Prayer). Others, although they knew that it was an extra Rak`ah, followed him. Some who were doubtful concerning the extra Rak`ah followed him. We would like that your eminence, give us your legal opinion concerning what should the followers do in such-like situation in the future? May Allah guard you!

A: If any follower knew that the Imam was about to [mistakenly] offer an extra Rak`ah, for example a fifth Rak`ah in a four-Rak`ah prayer, he should say out loud, 'Subahan Allah (All glory is due to Allah)' so that the Imam would not continue performing it. If the Imam continued, in such case the follower should sit and wait for the Imam then say Taslim after the Imam says it. Therefore, the prayer of those who

waited for the Imam then followed him when saying Taslim is correct. As for those who rose up and followed the Imam although they knew that it was an extra Rak`ah and knew the legal ruling (i.e. they should not follow the Imam), their prayer would be Batil (null and void) for they should not have followed the Imam and therefore have to repeat their prayer. One who thought that the prayer was incomplete or doubted whether there was an increase or not (in the action of prayer) should follow the Imam to complete his prayer with him. Therefore, the prayer of one who rose up with the Imam while in doubt [as regards the actual number of already offered Rak`ahs] is correct; same is the case with those who thought that their prayer was incomplete and accordingly rose up to complete it with the Imam.

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Fatwa no. 12765

Q: When offering the `Asr (Afternoon) Prayer as an Imam (the one who leads congregational Prayer), I mistakenly offered a fifth Rak`ah (unit of Prayer); the Ma'mums (persons being led by an Imam in Prayer) were not sure about the number of Rak`ahs either. After concluding the Salah, one of them told me that I offered five Rak`ahs. Should I offer a sixth Rak`ah then perform Sujud-ul-Sahw (two prostrations of forgetfulness) before or after Taslim (salutation of peace ending the Prayer)? Please explain how should I perform Sujud-ul-Sahw after Taslim; should I rise up, say Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), then prostrate? Or should I prostrate without rising up and without saying Takbir? Please advice.

A: If the Imam adds a fifth Rak`ah to a four-Rak`ah Salah (Prayer consisting of four units) mistakenly and does not know about it except after taslim, he has to offer Sujud-ul-Sahw while facing the Qiblah (direction faced for Prayer towards the Ka`bah), due to the increase he has introduced to his Salah, then

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say Taslim.

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missing one Rak`ah and only realizing after Taslim

The third question of Fatwa no. 10955

Q 3: Someone offered the Zhuhr (Noon) Prayer, but they only offered three Rak`ahs (units of Prayer) and did not realize that they had missed a Rak`ah until after they had said the Taslim (salutation of peace ending the Prayer). Should they complete the missed Rak`ah after the Taslim or repeat the whole Salah (Prayer)?

A: If they had said the Taslim for the Zhuhr Prayer, for example, with a Rak`ah missing from the Salah, it is obligatory on them to offer it and also to perform Sujud-ul-Sahw (Prostration of Forgetfulness), if the time (between the Taslim and offering the missing Rak`ah) is not too long. However, if there is a long break before they offer the missing Rak`ah, they will be obliged to repeat the whole Salah.

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Increase or Decrease in Salah

The first, second, and third questions of Fatwa no. 12675

Q 1: i joined the congregation at the beginning of a four-Rak`ah Salah (Prayer consisting of four units) and did not miss any of it. After saying the Taslim (salutation of peace ending the Prayer), i mistakenly offered a fifth Rak`ah, but the person next to me drew my attention to my error. What should I do, should I repeat the Salah or not? What if the time between the two actions was long?

A: Anyone who does that and offers a fifth Rak`ah in error should perform Sujud-ul-Sahw (Prostration of Forgetfulness), but they do not need to repeat the Salah.

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Q 2: i forgot to offer one Rak`ah (unit of Prayer) in the Zhuhr (Noon) Prayer and only remembered after offering the Maghrib (Sunset) Prayer? What should i do?

A: You are obligated to repeat the Zhuhr Prayer because one Rak`ah was missed and a long period of time elapsed between missing the Rak`ah and remembering it. If the time between the two actions is not long, you should offer the missed Rak`ah and perform Sujud-ul-Sahw (Prostration of Forgetfulness). It is better in this case, and others similar, to perform Sujud-ul-Sahw after Taslim (salutation of peace ending the Prayer).

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Q 3: i went to offer Salah (Prayer) in congregation, but i missed the first Rak`ah (unit of Prayer). After the Salah was concluded, the imam (the one who leads congregational Prayer) mistakenly performed an additional Rak`ah and so the congregation had offered five Rak`ahs, but i had only offered four. Was my Salah complete even though the congregation had offered five Rak`ahs?

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A: It is obligatory on you to repeat the Salah, because the fourth Rak`ah you performed is Batil (null and void) as it was an extra Rak`ah on the part of the Imam and it will not be considered. The Ma'mum (a person being led by an Imam in Prayer) should make up for what they miss after the Imam says the Taslim (salutation of peace ending the Prayer). However, if someone knows this rule and offers the Rak`ah they miss without a long gap of time after the Imam says the Taslim, then their Salah will be sufficient and they will not have to repeat it.

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The first question of Fatwa no. 8370

Q1: a man was leading people in a four-Rak`ah Salah (Prayer consisting of four units), and instead of sitting to recite the Tashahhud (a recitation in the sitting position in the last unit of Prayer) in the fourth Rak`ah, he stood up. Some of the Ma'mums (those being led by an Imam in Prayer) said, "Subhan Allah (Glory be to Allah)" to remind him, so he sat down after he had been standing. Some scholars said that his Salah (Prayer) was nullified, because he returned to sitting after he had been standing. Others said that his Salah was valid, as he just moved from one Rukn (Pillar) to another Rukn of Salah, not from a Rukn to a Sunnah act of Salah, as would have been the case if he has sat down from standing to perform the first Tashahhud; that would have made his Salah invalid, but what he did made his Salah valid. What is the ruling on this Salah and what is the evidence for it?

A: The Salah that you mentioned is valid, and it would not have been permissible for him to do other than he did. By his standing he was adding to the Salah something, which if done intentionally would be invalid. Adding to Salah is not permissible if the person knows about it or they are reminded by someone, according to the Ijma` (consensus of scholars). As to sitting to recite the first Tashahhud

after standing, this does not nullify the Salah, but it is better not to sit after standing upright and starting a recitation of the Qur'an. In this case a Sujud-ul-Sahw (Prostration of Forgetfulness) should be performed.

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Fatwa no. 9526

Q: i was offering the Maghrib (Sunset) Prayer behind the imam (the one who leads congregational Prayer). After saying the final Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), he rose up and offered a fourth Rak`ah (unit of Prayer). We said, 'Subhana Allah' (Glorified be Allah) but he pointed to us to stand up. So we stood up and offered the fourth Rak`ah. After Taslim (salutation of peace ending the Prayer), we asked him if he recited Surah Al-Fatihah in the third Rak`ah and he replied in the affirmative but added that he mistakenly offered the extra Rak`ah. What should we do? Is our Salah (Prayer) Batil (null and void)? What should those who came late and missed one Rak`ah do?

A: First, those who were certain that the Imam added a fourth Rak`ah should have remained sitting down and not follow the Imam in adding another Rak`ah. Those who were doubtful should follow him; and all the Ma'mums (persons being led by an Imam in Prayer) should perform Sujud-ul-Sahw (Prostration of Forgetfulness) with the Imam in all cases. They are excused due to their ignorance, and their Salah is correct.

Second, those who missed a Rak`ah and followed the Imam should not consider the extra Rak`ah in which they followed the Imam. They should offer a Rak`ah

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after the Imam says the Taslim.

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The first and second questions of Fatwa no. 9950

Q 1: if the imam (the one who leads congregational Prayer) says the Taslim (salutation of peace ending the Prayer) and then performs Sujud-ul-Sahw (Prostration of Forgetfulness), because of missing an action in the Salah (Prayer), should the Ma'mum (a person being led by an imam in Prayer) follow him, even if they are latecomers? What is the ruling if they do not follow him?

A: If the Imam performs Sujud-ul-Sahw, it is obligatory on the Ma'mum to follow him, even if they are latecomers. If they do not follow the Imam and stand up to perform what they have missed, their Salah is correct, but they should perform Sujud-ul-Sahw before saying the Taslim.

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Q 2: should the Ma'mum (a person being led by an Imam in Prayer) perform sujud-ul-sahw (Prostration of Forgetfulness), if they forget to do any of the obligatory acts?

A: It is not obligatory for the Ma'mum to perform Sujud-ul-Sahw for neglecting an obligatory action. This is not legislated for them, unless they miss a Rak`ah (unit of Prayer) or more with the Imam (the one who leads congregational Prayer), in which case they should perform Sujud-ul-Sahw for what they had forgot while following the Imam or while making up for what they had missed with the Imam. They should make up for the missed Rak`ahs first, then perform Sujud-ul-Sahw.

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Missing a Pillar of Salah forgetfully

The third and fourth questions of Fatwa no. 8663

Q 3: an Imam (the one who leads congregational Prayer) led us in the Zhuhr (Noon) Prayer and in the second Rak`ah (unit of Prayer) before reciting the first part of Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), he forgetfully performed one Sujud (prostration) instead of two. When he finished Salah (Prayer), a Ma'mum (a person being led by an Imam in Prayer) told him about his mistake, and asked him to repeat the Rak`ah and perform Sujud-ul-Sahw (Prostration of Forgetfulness). Is this correct? Is it better to just perform Sujud-ul-Sahw or to offer a Rak`ah then perform Sujud-ul-Sahw?

A: If the reality is as you mentioned, then the Rak`ah in which the Imam mistakenly missed Sujud is cancelled. Therefore, the third Rak`ah becomes the second and the fourth Rak`ah becomes the third. He, thus, should offer a fourth Rak`ah, then perform Sujud-ul-Sahw.

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Q 4: an Imam (the one who leads congregational Prayer) led us in the Zhuhr (Noon) Prayer. In the second Rak`ah (unit of Prayer), he forgetfully did not sit to recite the first part of Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) while the Ma'mums (persons being led by an Imam in Prayer) sat down and drew his attention to the mistake he had made by saying, "Subhan Allah (Glorified be Allah)". However, he did not sit because he was already standing up by that time, and we followed him. After finishing the Salah (Prayer), he performed Sujud-ul-Sahw (Prostration of Forgetfulness) and then said the Taslim (salutation of peace ending the Prayer). Is our Salah correct, even though the Imam did not sit to recite the first part of Tashahhud?

A: If the reality is as you mentioned, then your Salah is correct.

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The third question of Fatwa no. 8693

Q 3: If an Imam (leader of congregational Prayer) forgets a Sajdah (Prostration) in a Rak`ah (unit of Prayer), stands up and the Ma'mumin (persons being led by an Imam in Prayer) correct him, shall he perform the second Sajdah or what?

A: He should listen to them and return to perform the second Sajdah, if he has not already begun recitation, and perform Sujud-ul-Sahw (Prostration of Forgetfulness) in the end of Salah (Prayer). However, if he had already begun recitation, he should not return, but should continue recitation and offer a Rak`ah instead of the one in which he missed a Sajdah, and then perform Sujud-ul-Sahw, as the former Rak`ah is not counted.

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Sujud is a Rukn of Salah

Fatwa no. 12424

Q: An Imam (leader of congregational Prayer) led people in the Maghrib (Sunset) Prayer. He performed Ruku` (bowing), the first Sajdah (Prostration) and forgot to perform the second Sajdah. After he finished Salah (Prayer) and before Taslim (salutation of peace ending the Prayer), he performed Sujud-ul-Sahw (Prostration of Forgetfulness). Is his Salah valid? What should he do so that his Salah becomes valid? May Allah reward you for what you do for Islam and the Muslims!

A: The second Sajdah is a Rukn (integral pillar) of Salah. A Rukn must be done; it cannot be compensated for by Sujud-ul-Sahw. As he did not perform it, and a long time has passed, you should repeat this Salah, as it was invalidated by missing the second Sajdah of the first Rak`ah. If the Imam had remembered or had been alerted after Taslim and before a long time passes, he should have offered another Rak`ah instead of the one in which he forgot a Sajdah, and he should also have performed Sujud-ul-Sahw. It is better to perform this Sajdah after Taslim. If he had remembered or had been alerted before Taslim, he should have offered another Rak`ah instead of the one in which he forgot a Sajdah, and then performed Sujud-ul-Sahw.

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The first question of Fatwa no. 13376

Q 1: A person performed one of the obligatory prayers individually because he had an excuse preventing him from praying in congregation. However, after finishing Salah, he remembered that he only prostrated once in the last Rak`ah. What should he do?

A: It is obligatory on anyone who forgets the last prostration in prayer to make it up after Taslim (salutation of peace ending the Prayer) provided that a long time has not passed, then to pronounce Tashahhud (a recitation in the sitting position in the last unit of Prayer) and to make Sujud-ul-Sahw (Prostration of Forgetfulness). On the other hand, if a long time passed, the Salah in which the prostration was forgotten should be performed again.

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an Imam who forgetfully misses the first Tashahhud

The second question of Fatwa no. 10593

Q2: A man was leading us as the Iman for a four-Rak`ah Salah (Prayer consisting of four units) and he forgot to sit for the first Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer). Instead, he stood up and a Ma'mum (a person being led by an Imam in Prayer) said "Subhan Allah (Glorified be Allah)", so he returned to the sitting position for the first Tashahhud. Some of the Ma'mum left the Imam then and completed their Salah alone. What is the ruling on the Salah (Prayer) of the Imam and those who followed him in sitting again, and the ruling on those who remained standing

and left the Imam?

A: The Salah of all of them is correct, because each of them based it on what they thought was most probably correct. It would have been better for those who separated from the Iman not to have done so and to have stayed with their Imam, because his return to the sitting position is permissible, as he had stood up but had not started to recite (Surah Al-Fatihah). Even if that he had returned to the sitting position after starting the recitation, due to ignorance of the legal ruling, the Salah would still have been valid.

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The first question of Fatwa no. 8732

Q 2: If someone doubts the number of Rak`ahs (units of Prayer) they have offered, the number of rounds of Tawaf (circumambulation around the Ka`bah) or of times of Sa`y (going between Safa and Marwah during Hajj) they have made, or the actions of Wudu' (ablution) after finishing performing these rituals, should they disregard these doubts? in other words, can they not worry about their doubts after finishing the performance of the above acts of worship?

A: A person should pay no attention to their doubts after finishing Tawaf, Sa`y, or Salah (Prayer), because the basic rule is the correctness of the act of worship.

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Performing Sujud-ul-Sahw before or after the Taslim

The first question of Fatwa no. 5851

Q1: should the sujud-ul-sahw (Prostration of Forgetfulness) be offered before or after the Taslim (salutation of peace ending the Prayer) when missing or doing extra Rak`ah (unit of prayer) in Salah (prayer)? Likewise, what if other actions are done excessively?

A: Sujud-ul-Sahw is obligatory in all situations of forgetfulness that would otherwise nullify a Salah if committed intentionally. It is offered before saying the Taslim according to the Hadith related by Abu Sa`id, `Abdullah ibn Buhaynah, and others. However, if Sujud-ul-Sahw is performed due to missing one or more Rak`ahs or an inadvertent action that the person had probably done, then it should be performed after the Taslim. The Hadith related by Abu Hurayrah and `Imran ibn Husayn about the story of Dhul-Yadayn support this and the Hadith narrated by Ibn Mas`ud shows that if there is doubt in a Salah, it should be offered based on what is certain.

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Pronouncing Takbir on standing to make up for a missing part

The second question of Fatwa no. 13495

Q 2: A man led the people in a four-Rak`ah Salah (Prayer consisting of four units), but he pronounced Taslim (salutation of peace ending the Prayer) in the third Rak`ah.

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When he remembered, he stood up and pronounced Takbirat-ul-Ihram (saying: "Allahu Akbar (Allah is the Greatest)" upon starting Prayer). Some people expressed disapproval of this, and they claimed that Takbirat-ul-Ihram should not be pronounced in this Rak`ah. Is this true?

A: If an Imam (leader of congregational Prayer) forgets part of the Salah, he does not have to pronounce Takbir to stand up and make up for it if he remembers or is alerted. However, if he pronounces Takbir when standing up to continue Salah, this does not affect the validity of Salah, as it is done to notify the Ma'mumin (persons led in Prayer) that he is going to continue Salah so that they follow him. Takbir is a form of permissible Dhikr (Remembrance of Allah) during Salah, thus it does not invalidate it.

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Fatwa no.(8820)

Q: i solely performed the first two Rak`ahs (units of prayers) of `isha' (night) Prayer subvocally, Should i make up for this by offering Sujud-ul-Sahw (Prostration of Forgetfulness) at the end of the Salah (prayer) or not?

A: You are not obliged to offer Sujud -ul -Sahw for this, for reciting out loud in the Jahri Salah (Prayer recited out loud) or subvocally in the Sirri Salah (Prayer with subvocal recitation) is an act of Sunnah (supererogatory act of worship following the example of the Prophet). But if you offer Sujud -ul -Sahw, then this is better, for the general Hadiths indicating the prescription for offering Sujud -ul-Sahw for whoever adds or subtracts any action or word (In Salah).

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The sixth question of Fatwa no. 8869

Q 6: An Imam forgot to recite Surah Al-Fatihah. He began his Salah (prayer) by reciting a short Surah. Ma'mums (persons being led by an Imam in Prayer) drew his attention to this matter. Therefore, he recited Surah Al-Fatihah and completed his Salah. Then, he performed Sujud-ul-Sahw (Prostration of Forgetfulness). Should he re-perform his Salah again?

A: If what happened is as what has been mentioned, then he is not required to perform his Salah again. He is also not required to perform Sujud-ul-Sahw. But If he did, then his Salah still correct and valid.

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The second and third questions of Fatwa no. 6576

Q 2: what is the ruling on a person who forgets to recite Ayahs of the Qur'an after reciting Surah Al-Fatihah in the first or second Rak`ah?

A: According to the preponderant view, there is nothing wrong with a person who forgets to recite Ayahs of the Qur'an after reciting Surah Al-Fatihah in Salah (Prayer) whether it is a Fard (obligatory) or Nafl (supererogatory) prayer, and whether the person is the Imam (the one who leads the congregational Salah), Ma'mum (a person being led by an Imam in Prayer), or is praying individually.

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Q3: if a Ma'mum (a person being led by an imam in Prayer) performs the Taslim (salutation of peace ending the Prayer) forgetfully before the imam, during the Tashahhud (a recitation in the sitting position in the last unit of Prayer), should they return to perform Salah (Prayer) with the imam or what should they do?

A: They have to return to perform Salah following the Imam and then say the Taslim after the Imam.

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The fourth question of Fatwa no. 5134

Q4: a man was leading people in Jahri Salah (Prayer recited out loud), but did not recite Surah al-Fatihah out loud. Some of the Ma'mum (those being led by an Imam in Prayer) reminded him by reciting the Surah out loud, but he still did not do so, and performed the Ruku` (bowing) without having recited Surah Al-Fatihah out loud. He then performed the second Rak`ah, reciting Al-Fatihah out loud. Is the Rak`ah mentioned sufficient for him or not?

A: The Rak`ah in which the Imam did not recite Al-Fatihah out loud is sufficient and Salah is valid, because the Imam may have forgotten to recite it out loud and he may have not heard those who reminded him or heard their recitation. In all cases, the Salah is valid, because reciting out loud is an act of Sunnah, not obligatory. Sujud-ul-Sahw (Prostration of Forgetfulness) is not binding on him, but if he performs it, that would be better.

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The ninth question of Fatwa no. 4624

Q9: Should Sujud-ul-Sahw (Prostration of Forgetfulness) be performed before the Tashahhud (a recitation in the sitting position in the last unit of Prayer)

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or after it, and likewise, before or after the Taslim (salutation of peace ending the Prayer)?

A: undoubtedly, it is not legitimate to recite the Tashahhud after the Sujud-ul-Sahw if it is performed before the Taslim. However, there is difference in opinion among the scholars concerning Sujud-ul-Sahw after the Taslim, but the preponderant view is that doing this is not legitimate, as there are no Sahih (authentic) Hadith that prove it.

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sujud-ul-sahw supplications

The fifth question of Fatwa no. 655

Q5: What should a Muslim say in Sujud-ul-Sahw (Prostration of Forgetfulness) and Sujud-ul-Tilawah (Prostration of Recitation)?

A: A Muslim may say in Sujud-ul-Sahw and Sujud-ul-Tilawah what they usually say in Sujud (prostration) while offering Salah (Prayer), such as, "Subhana rabbiyal-A`la [All glory is due to my Lord, the Most High]." It can be repeated three times or more; a minimum of one time is mandatory. It is recommended also to say, ("O Allah! To You I have prostrated and in You I have believed, and unto You I have submitted. O Allah! Forgive me all of my sins, the small and large, the first and the last, and the known and the secret. Glory be to You and all praise is due to You. O Allah! Forgive me.) It is also permissible to say, ("Perfect and Glorified (He is), Lord

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of the angels and the Ruh (i.e. Jibril).") A Muslim may also invoke Allah with any good invocations they like as they do in the Sujud of the Salah.

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The fourth question of Fatwa no. 5519

Q4: what should be said in Sujud-ul-Sahw (Prostration of Forgetfulness) and Sujud-ul-Tilawah (Prostration of Recitation)?

A: In Sujud-ul-Sahw and Sujud-ul-Tilawah, you should say what you usually say in the Sujud (prostration) of regular Salah (prayer). This includes Tasbih (glorification of Allah) and Du`a' (supplication). These two Sujud (Sujud-ul-Sahw and Sujud-ul-Tilawah) are legislated by the Shari`ah (Islamic law), so they resemble the Sujud in regular Salah.

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Prostration of the latecomer

The second question of Fatwa no. 4119

Q1: a man came late and joined the congregation for Salah (prayer) after they had completed a Rak`ah (unit of Prayer) or more and the Imam (the one who leads congregational Prayer) did Sujud-ul-Sahw (Prostration of Forgetfulness). Is it permissible for the man to prostrate with the Imam or should he make up for what he missed first, then do Sujud-ul-Sahw?

A: If a man comes late to the Salah and the Imam is doing Sujud-ul-Sahw before saying Taslim (salutation of peace ending the Prayer), he should prostrate with the Imam; but if the Imam says the Taslim and then prostrates, the man should make up the Rak`ahs he missed and then do Sujud-ul-Sahw before or after saying the Taslim.

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A follower mistakenly saying Taslim before the Imam

The first question of Fatwa no. 5831

Q 1: if someone who is offering Salah (prayer) says the Taslim (salutation of peace ending the Prayer) before the imam (the one who leads congregational Prayer) by mistake, should he perform Sujud-ul-Sahw (Prostration of Forgetfulness) or keep following the imam?

A: He should return to his original intention for the Salah (i.e. that he is praying a Congregational Salah following an Imam), and then say the Taslim after the Imam. He does not have to

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do Sujud-ul-Sahw if he prayed with the Imam from the beginning of the Salah. However, if he came late missing one or more Rak`ahs (units of Salah), he should again return to the original intention of his Salah, and when the Imam says the Taslim, he should stand up and perform the Rak`ahs he missed, and then perform the Sujud-ul-Sahw before or after the Taslim.

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Mamums' Sahw in Salah

Fatwa no. 10269

Q: If someone comes to offer salah (Prayer) in congregation, but they only catch one or two Rak`ahs (units of Prayer) with the Imam (the one who leads congregational Prayer), and after that they conclude their salah alone, but forget to perform the Rak`ahs they missed or they have doubts about their salah, is it permissible for them to perform sujud-ul-sahw (Prostration of Forgetfulness) or not?

A: If the Ma'mums (persons being led by an Imam in Prayer) forget to offer the Rak`ah they missed or are doubtful about their Salah, they have to continue offering the Salah based on the least actions they are sure that they have performed, and then perform Sujud-ul-Sahw.

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The first question of Fatwa no. 12812

Q 1: I traveled with one of my friends from Halban to Riyadh. We did not offer the Maghrib (Sunset) Prayer until we reached Riyadh. We then combined the delayed Maghrib and `Isha' (Night) Prayers at home during the time for `Isha'. when the Imam (the one who leads congregational Prayer) stood up to offer the fourth Rak`ah (unit of Prayer) for `Isha', I remained sitting because I mistakenly thought it was an extra Rak`ah for Maghrib. I, thus, did not follow him because I knew that the Ma'mum (a person being led by an Imam in Prayer) should not follow the Imam if the latter does extra actions in Salah (Prayer). When the Imam sat down to recite the final Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), I realized before he had said the Taslim (salutation of peace ending the Prayer) that I had been mistaken. When he said the Taslim, I stood up and offered the fourth Rak`ah and performed Sujud-ul-Sahw (Prostration of Forgetfulness). An hour later, I had doubts and so I repeated the `Isha' Prayer in full, although we had combined the Maghrib and `Isha' Prayers. My question is: What is the ruling on this matter?

A: If the situation is as you mentioned, then there is no harm on you as long as you offered the fourth Rak`ah and performed Sujud-ul-Sahw.

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The first and third questions of Fatwa no. 3174

Q1: What should someone do if they mistakenly say the Taslim (salutation of peace ending the Prayer) before the Imam (the one who leads congregational Prayer)?

A: It is not a sin to mistakenly say the Taslim before the Imam. If anyone does so, they are obligated to continue following the Imam until he says the Taslim.

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Q3: if someone who is offering the Salah (prayer) says one Taslim (salutation of peace ending the Prayer) to their right, and then, before saying the second Taslim, they remember that their Salah is incomplete, should they complete the Taslim and then complete their Salah or complete their Salah before saying the second Taslim?

A: If they have done one Taslim mistakenly and then remembered, it is obligatory on them to complete their Salah, and the Taslim that they said mistakenly will be cancelled. They should not just say the second Taslim, but conclude their Salah by saying two Taslims and do a Sujud-ul-Sahw (Prostration of Forgetfulness) before or after the Talsim.

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The first question of Fatwa no. 12242

Q 1: what should I do? I offered the `Isha' (Night) Prayer in congregation, but I arrived late and missed two Rak`ahs (units of Prayer). when the Imam (the one who leads congregational Prayer) said the Taslim (salutation of peace ending the Prayer), I followed him directly. However, after I had offered the witr (Prayer with an odd number of units), I remembered that I had only performed two Rak`ahs of the `Isha' Prayer.

A: It is obligatory on you to repeat the `Isha' Prayer.

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sujud-ul-sahw in a supererogatory salah

The second question of Fatwa no. 7011

Q2: Someone was sitting to recite the Tashahhud (a recitation in the sitting position in the second unit of Prayer) in a supererogatory Salah (prayer). He then remembered that he had only offered one Rak`ah. So he stood up and offered it. Is it necessary for him to do the Sujud-ul-Sahw (Prostration of Forgetfulness)?

A: If the reality is as you mentioned, he should have done the Sujud-ul-Sahw in the same way he would in an obligatory Salah.

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The second question of Fatwa no. 8801

Q 2: i offered Salah (Prayer), but i forgot to recite the first part of Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) in the second Rak`ah (unit of Prayer) and i did not perform Sujud-ul-Sahw (Prostration of Forgetfulness). Was my Salah correct?

A: If you did not perform Sujud-ul-Sahw because you forgot it or due to ignorance, then your Salah is correct.

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Sujud-ul-Tilawah during Salah

Fatwa no. 12781

Q: if i join the Fajr (Dawn) Prayer on Friday in congregation and find that the imam (the one who leads congregational Prayer) has already started the Salah (Prayer) reciting Surah Al-Sajdah and is performing Sujud-ul-Tilawah (Prostration of Recitation). Should i follow him in the Sujud (prostration) or wait until he stands up from it? If I miss this Sujud, should I perform it later? Is it considered as the first Rak`ah (unit of Prayer) or is the Rak`ah that follows it the first and the second Rak`ah that follows that the second one? Please give me a detailed answer. May Allah grant you success and record our rewards, and help you in answering those who ask questions.

A: If someone goes to the Masjid (mosque) and finds the Imam performing Sujud-ul-Tilawah, they should say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) while standing and then prostrate to follow the Imam in Sujud-ul-Tilawah. It is not a problem if they miss Sujud-ul-Tilawah.

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Saying the Takbir for Sujud-ul-Tilawah

Fatwa no. 13206

Q: when I come across one of Ayat-ul-Sujud (Qur'anic verses of Prostration) while offering Salah (Prayer), should I say the Takbir ("Allahu Akbar [Allah is the Greatest]") and then prostrate or prostrate without saying the Takbir? Should I say the Takbir also when I stand up from Sujud (prostration) or just continue with the recitation without saying the Takbir?

A: It is permissible for someone, when they are offering Salah individually or leading a Salah, if they come across one of Ayat-ul-Sujud, to say the Takbir and prostrate for Sujud-ul-Tilawah (Prostration of Recitation). They should then say the Takbir again when they stand up, because the Takbir should be said whenever standing up or going into Ruku` (bowing) or Sujud. However, if the person who is reciting is not praying and comes across one of Ayat-ul-Sujud, it is permissible for them to say the Takbir and prostrate, but it is not permitted for them to say the Takbir or Taslim (salutation of peace ending the Prayer) after prostrating because there is no evidence for this.

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satan's insinuations during salah

The third question of Fatwa no. 3894

Q3: During performance any of the Five Obligatory Salah (Prayers),

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after reciting the Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and Surah Al-Fatihah, I usually lose attention in Salah (Prayer) and my mind starts thinking about other things until I finish the Salah. I began to suffer from this two years ago. A Shaykh told us that if anyone loses their attention during Salah, their Salah will be useless. Please benefit me with your advice and guidance on this issue. May Allah grant you a long life!

A: Your Salah is valid as long as you perform the obligatory acts of the Salah. Our advice to you is to make every effort to protect yourself from Satan, as much as you can, until his insinuations stop and you spoil his tricks. What will help you in this is resorting to Allah and seeking refuge with Him from Satan at the beginning of the recitation and always in your mind. Contemplating the meanings of the Qur'an seriously will guide you to recognize the Magnificence of Allah, and reciting Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), and Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") will help you to ward off Satan's insinuations. Remember that you are in front of Allah and that you are talking to Him during your Salah and that it is obligatory on you to be polite and pay attention when talking to and invoking Him. Also, have hope that Allah will ward off these insinuations from you and that He will save you from Satan's tricks. May Allah help you to devote your mind fully to Him and ignore Satan's insinuations!

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Fatwa no. 5098

Q: Whenever I am about to perform Salah (prayer) I imagine that everybody is watching me. This feeling leads me to perform it without submissiveness and concentration. Moreover, my Salah becomes but a kind of ostentation. At that time, I fear to prolong my Salah out of thinking about people. When I finish my Salah, I blame myself and I feel that my Salah will not be accepted. Therefore, I despair all my life thinking that I am a hypocrite who has no share in Islam. I would like to inform you that I love Islam, wish to spread it everywhere and hope for all that is good for it. What can I do, O scholars? I would like you to help me for the sake of Allah. May Allah reward you well! He who alleviates the suffering of a Muslim in this world, Allah will alleviate his suffering in the Day of Judgment. This is according to the meaning of the Hadith of the Prophet (peace be upon him). Am I a hypocrite or is it just devilish insinuations? I contemplate a lot about the Ayah (verse) where Allah (Exalted be He) says: (Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.)

A: If the reality is as what you have mentioned, then what you feel is nothing more than devilish insinuations in order to spoil your Salah and your religion. May Allah protect you against that! You have to stop believing these insinuations through contemplating the meanings of the Ayahs you read during your Salah. You have to remember that you are standing before Allah as if you are seeing Him. The Prophet (peace be upon him) said in pointing out the meaning of Ihsan (the perfection of Faith):

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("That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you.") You have to believe that your Salah is valid and to cast away feeling that you are a hypocrite because all these things are nothing but devilish insinuations. Following him in these insinuations increases his control over you. We ask Allah to protect us and you from these evils.

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The third question of Fatwa no. 6461

Q 3: A woman offers the five obligatory daily Prayers and the supererogatory ones. However, she sometimes thinks that she misses something or doubts her Taharah (ritual purification). She may also think that her Salah is not accepted and therefore, she repeats the Salah of one or three days. What is your opinion regarding this matter?

A: She should cast away all doubts and seek refuge with Allah from Satan. When she purifies herself and offers Salah, she does not repeat them and does not pay attention to these doubts. She should strive to offer Prayer according to Allah's Shar` (Law) and in the same manner of the Messenger of Allah (peace be upon him). May Allah accept the righteous deeds of us all!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 8218

Q: Someone used to commit major sins. Later, Allah granted him guidance. He was suffering from a mental illness but was cured and is now feeling better. as a result, he is affected with Satanic whispers and suspicions while performing Istinja' (cleansing the private parts with water after urination or defecation), Wudu' (ablution), saying Takbir (utterance of allah is the greatest), reciting Qur'an in the Salah (prayer) and performing the rest of the pillars of Salah. Examples of these suspicions include the repetition of Takbir and Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"), getting tongue-tied for a while and having imaginations about things concerning the actions and sayings of Salah.

A: He should exert effort to push away and get rid of these insinuations and baseless whispers. He should pay no attention to them. Moreover, he should regard his actions and sayings concerning Wudu' and Salah as valid. He should occupy himself with useful matters and persevere it with the prescribed Dhikr in Salah and Wudu', and ponder over the meaning of Basmalah and Shahadah (Testimony of Faith) mentioned at the end of Wudu'. As for Salah, he should think of the greatness of Allah at the beginning of Salah and reflect on the meanings of Surah Al-Fatihah, the Qur'anic Ayahs following it, Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") and Tasbih (glorification of Allah) mentioned during bowing and prostration respectively. Moreover, he should contemplate Allah's Majesty and Glory showing humility to Him to help himself get rid of these obsessions. Additionally, he should invoke Allah to ward off

these worldly thoughts and suspicions, and seek refuge with Him from Satan. We ask Allah to protect you and help you dispose of things that preoccupy you in worship. It is He Who responds to supplications.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. (10429)

Q: When I urinate or defecate, and after purifying that place of Najasah (ritual impurity) , I always doubt - May Allah honor you - that Najasah still exists. This makes me spend about fifteen minutes washing the place of Najasah. Also, when I come to offer Wudu' (ablution), I suffer from doubts in my (intention), that is the intention of Wudu', I keep thinking that my intention is null, and consequently, so is my Wudu'. I always doubt whether or not I have established the intention, which causes me to have a headache, tremble and sometimes lose my balance and fall. The same thing happens as I perform Ghusl (ritual bath following major ritual impurity), I am attacked by doubts regarding my intention of Ghusl, thus I keep resisting the doubts for a long time (Thirty minutes) till I finally perform the Ghusl. Also, when I come to start the prayer and before reciting Takbirat-ul-Ihram (saying: Allahu Akbar [Allah is the Greatest] upon starting Prayer), when we get to establish the intention (of prayer), I keep doubting if I have established it or not, which leads me to repeat the intention by heart and out loud until my head aches. All this has affected my health, as it has started to get worse

due to the excessiveness of doubts and thinking of my miserable future. Consequently, I got inflicted with illusions, to the extent that sometimes, I imagine that the door is open though I have closed it, even after I have seen it closed, in addition to trembling every time I hear the Adhan (call for prayer), as well as having a phobia from Wudu' and Salah for the headache that inflicts me at this time, when I have doubts in them.

As doubt reached the utmost degree, I became incapable of offering either Wudu' or Salah as every time I come to perform Wudu' or Salah, I become doubtful, as I said, till I fall unconscious. Based on this, I abandoned Wudu' and Salah for a period that exceeded three months, during which I could not offer Salah, for every time I got to think of it, I used to feel that I am chained. But praise be to Allah's Grace, I was able to return to Salah for one months period. Rather, no sooner, I was inflicted with the mentioned above things again, but in a more vigorous way this time. If I get to overcome these doubts in a day, I fail to do this on the next day, and I tend to leave Salah once more. Thus, I wait until I have six missing prayers, then I start offering the due one and the prayers that follow it (on this day). But, I do not make up for the missing ones as I offer them with the congregation, so that on missing a prayer, I can not make up for it, due to the mentioned above reasons, this is why I do not miss the congregation, for it is the only way by which I become able to offer prayer and suffer from little doubts. However, on being alone, I never have the ability to pray, and if I manage to do this, I keep fighting these doubts for about fifteen minutes while reciting the intention subvocally and out loud. To sum up, I became worried

about my prayers, frightened that Allah would punish me if I abandon them, although I really wish that Allah would be pleased with me, as I wish to abide by the rules of Islam

in all my affairs. I also wish to be of Allah's righteous Servants, but you can not always get what you want. Still, I have high hopes that Allah will be merciful with me, and I wish to die as a Muslim, and be bestowed by Allah's acceptance. I ask your Eminence to guide me to the right path and the best remedy for my obsessions according to the Madh-hab of Imam Malik, but if this is not available, then any Madh-hab will be convenient. Awaiting your reply on tenterhooks, Assalamu Alaykum (peace be upon you).

A: What you mentioned of having doubts and suspicions that inflict you when removing Najasah, offering Wudu' and Salah are all of the offensive insinuations, and you should seek refuge in Allah (May He be Exalted and Glorified) from the accursed Satan and supplicate to Allah a lot to recover you from such insinuations. You should also make sure of eliminating Najasah and offering Wudu' perfectly, and you should remain sure and to have Yaqin (certainty) without considering such Satanic whispers that befall your heart. We supplicate to Allah to grant you and us good health and soundness.

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The ninth question of Fatwa no. 10719

Q9: how can someone avoid Satan insinuations that come during Salah (Prayer) and spoil it for them?

A: While they are performing Salah, they should contemplate the meanings of the Qur'anic Ayahs (verses) that they are reciting; remember the Glory of Allah when performing Ruku` (bowing), Sujud (prostration), and during the whole Salah; and remember that they are standing in front of their Lord and confiding in Him sincerely and show Him good manners. They should try to draw close to Him in the hope that He will accept the Salah from them, respond to them, and draw them close to Him, fearing turning away from Him lest He would not accept their acts of worship. By these and other acts of submission and reverence to Allah, Satan will be subdued and will not find a way inside you with his insinuations; all his ways to you will be blocked.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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How to repel Waswasah during Salah?

The tenth question of Fatwa no. 2677

Q 10: When people start to perform Salah (Prayer), ongoing Waswasah (insinuating thoughts from Satan) and worries rush into their mind. What is the best Du`a' (supplication) to repel Satan

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and his insinuations, with the Permission of Allah?

A: The remedy for that is to remember that you are standing before Almighty Allah, talking to Him. The manners demanded is that your heart be attentive and devoted to the One you are talking to. You should contemplate the meanings of the Qur'an you are reciting while you are standing, and the Glory of Allah while praising Him in Ruku` (bowing) and Sujud (prostration). You should also beseech Allah earnestly while in Sujud to protect you from the evil of Satan and drive away from you any Waswasah or worries, as it is authentically reported in Sahih Hadiths (authentic Hadiths) that a servant is the closest they can be to their Lord when they are prostrating.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Fatwa no. 5935

Q: sometimes, while I am washing my feet during Wudu' (ablution), or directly or a while after performing it, I feel some drops of urine coming out through the urethra. That is the feeling that I get, but when I check my clothes, sometimes I see some traces of one or more drops and other times there is nothing there. This happens because I cannot control my bladder. I have been to some doctors who told me that this is something normal that afflicts many young men and it will stop when I get married, while other doctors had different opinions.

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I cannot get rid of this problem, and what concerns me most is the ruling on Salah (Prayer) and how this problem can be treated according to the Shari'ah (Islamic law). I frequently have to repeat my Wudu', but I am not satisfied with this, which is why I am writing to you, hoping that you understand what I am suffering from. In the light of this, would you please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) and tell me the ruling as to what I should do if this happens after Wudu' and what is the ruling on my underwear?

A: Cleanliness is half of Iman (Faith), therefore, if after performing Taharh (ritual purification) a Muslim feels that something has been passed out, and after checking they find that minor ritual impurity (wind, urine or stool) has been passed out, they should repeat their Wudu' and wash any parts of their body or clothing that got defiled with Najasah (impurity). However, if they are not sure, they should not pay any heed to it and their Salah will be valid. It is recorded in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of 'Abdullah ibn Zayd (may Allah be pleased with him) that he said, (A complaint was made to the Prophet (peace be upon him) about when man thinks that he passed something during Salah. He (peace be upon him) said, "He should not leave (prayer) unless he hears a sound or detects a smell (of passing wind).")

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Supererogatory Salah (prayer)

Witr (Prayer with an odd number of units)

Fatwa no. 1443

Q: Did the Prophet (peace be upon him) perform Witr as one or three consecutive Rak`ahs (units of Prayer)? Did he continue performing Qunut (supplication recited while standing after bowing in the last unit of Prayer) until he died? Did he ask people to do it?

A: The Prophet (peace be upon him) performed Witr as one Rak`ah. He taught anyone who asked him about supererogatory night Salah to perform two Rak`ahs and then perform one Rak`ah as Witr before Fajr (dawn) prayer. `Aishah (may Allah be pleased with her) said: ("When Allah's Messenger (peace be upon him) finished the `Isha' (Night) Prayer, he would offer eleven Rak`ahs before the Fajr (Dawn) Prayer, concluding each two Rak`ahs with Taslim (salutation of peace ending the Prayer) and observing the Witr Rak`ah at the end.") This Hadith was reported by Al-Bukhari, Muslim, Ahmad, Abu Dawud and Al-Nasa'iy. It was also reported that Ibn `Umar said: ("A man came to the Prophet (peace be upon him) and asked him: 'How can I offer Qiyam Al-Layl (the optional night prayer)'. The Prophet (peace be upon him) replied: 'Pray two Rak`ahs at a time and then two and then two and so on and if you are afraid of the approach of the time of Fajr (Dawn) Prayer, perform one Rak`ah as Witr.'") This Hadith was reported by the Group of Compilers of Hadith (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy, and Ibn Majah). It was reported that Ibn `Umar and Ibn `Abbas (may Allah be pleased with them) said that they heard the Prophet (peace be upon him) saying: ("Witr is a rak`ah at the end of prayer.")

This Hadith was reported by Ahmad and Muslim.

The Prophet (peace be upon him) performed Witr as three consecutive Rak`ahs without separating them with Taslim many times. It was reported on the authority of Ubayy ibn Ka`b (may Allah be pleased with him) that (The Prophet (peace be upon him) used to recite (Glorify the Name of your Lord, the Most High,) during Witr in the first Rak`ah (Say: (O Muhammad صلى الله عليه وسلم to these Mushrikûn and Kâfirûn): "O Al-Kafirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)!) in the second Rak`ah

and ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ in the third one. He used to perform them without Taslim except after the third one.﴾ This Hadith was reported by Al-Nasa'iy. `Aishah (may Allah be pleased with her) said: ﴾"Allah's Messenger (peace be upon him) used to observe the Witr with three (Rak`ahs) without breaking them apart."﴾ This Hadith was reported by Ahmad, Al-Nasa'iy and Al-Hakim. Al-Hakim said that this Hadith is authentic according to the conditions stipulated by Al-Bukhari and Muslim. However, it was reported that the Prophet (peace be upon him) forbade performing Witr as three Rak`ah. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (peace be upon him) said: ﴾"Do not observe Witr as three Rak`ah but five or seven Rak`ah, and do not make it similar to Maghrib (Sunset) Prayer."﴾ This Hadith was reported by Al-Daraqutny with a chain of transmitters and said that they are all reliable. Many scholars have tried to integrate these Hadiths

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through interpreting the prohibition of performing Witr as three Rak`ahs as performing them in the same manner as Maghrib (Sunset) Prayer. They interpreted the Hadiths that denote that the Prophet (peace be upon him) performed Witr as three Rak`ahs as performing them without Taslim except at the end of it. Some of them said that prohibition in this regard means a reprehensible act. They said it is better not to perform Witr as three Rak`ahs. A person is allowed to do any of these things. Abu Ayyub reported that the Prophet (peace be upon him) said: ﴾"The witr is a duty for every Muslim so if anyone wishes to observe it with five Rak`ahs, he may do so; if anyone wishes to observe it with three, he may do so, and if anyone wishes to observe it with one, he may do so."﴾ This Hadith was reported by Imams Ahmad, Abu Dawud, Al-Nasa'iy and Ibn Majah. But a person should perform Witr as one Rak`ah as the Prophet (peace be upon him) used to do this a lot and due to the numerous authentic Hadiths reported in this regard.

As for Qunut during Witr, it was reported that the Prophet (peace be upon him) did it and taught it to Al-Hasan ibn `Aly (may Allah be pleased with him). It was reported from `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) used to say in the last Rak`ah of his Witr: ﴾"O Allah! I seek refuge in Your Pleasure from Your Displeasure and in Your Pardon from Your Punishment, and I seek refuge in You from You. I cannot enumerate Your Praise, You are as You have praised Yourself."﴾

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This Hadith was reported by the Five Compilers of Hadith (Imam Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah). Al-Hasan ibn `Aly (may Allah be pleased with him) said: ﴾"The Messenger of Allah (peace be upon him) taught me some words that I say during the supplication of the Witr. They were: 'O Allah, guide me among those You have guided, grant me security among those You have granted security, take me into Your charge among those You have taken into Your charge, bless me in what You have given, guard me from the evil of what You have decreed, for You do decree, and nothing is decreed for You. He whom You become his Waliy is not humbled. Blessed and Exalted are You, our Lord."﴾ This Hadith was reported by the Five Compilers of Hadith (Imam Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah). The followers of the Hanafy and Hanbaly Madh-hab (School of Jurisprudence) worked according to this Hadith. Some of the scholars of Hadith deemed these two Hadiths as weak. Following any of these views is pardonable. But it is better to perform Qunut during Witr Salah according to these two Hadiths because they are not less than Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). But we do not have an authentic Hadith that denotes that the Prophet (peace be upon him) performed Qunut during Witr until he died.

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The second question of Fatwa no. 6755

Q 2: Is performing Witr (Prayer with an odd number of units) obligatory and is it sinful to only perform it intermittently?

A: Witr is a stressed Sunnah that a believer should maintain. Anyone who performs it intermittently is not sinful, but they are advised to observe it regularly. It is permissible to perform Shaf` (Prayer with an even number of units) during the daytime in place of a missed Witr, because the Prophet (peace be upon him) used to do so. It is authentically reported on the authority of `Aishah (may Allah be pleased with her) that she said: (If sleep or illness prevented the Prophet (peace be upon him) from Salat-ul-Layl (optional Prayer at night), he would offer twelve Rak`ahs during the daytime.) (Related by Muslim in his Sahih) The Prophet (peace be upon him) would, most times, perform eleven Rak`ahs during the night, offering Taslim after every two, and would conclude them with a single Rak`ah as Witr. If sleep or illness prevented him from doing so, he (peace be upon him) would offer twelve Rak`ahs during the daytime as `Aishah (may Allah be pleased with her) reported. Accordingly, if a Muslim is accustomed to performing five Rak`ahs at night and is prevented from doing so by sleep or any other impediment, they may perform six Rak`ahs in the daytime, offering Taslim after every two. The same applies if they are accustomed to performing three Rak`ahs, they may perform four Rak`ahs, performing Taslim after every two.

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If they are accustomed to performing seven Rak`ahs, they may perform eight Rak`ahs, offering Taslim after every two.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Fatwa no. 2836

Q: All praise and gratitude are due to Allah, I perform the Five Obligatory Daily Prayers either in the Masjid (mosque) or at alone if I can not go to the Masjid. However, after the `Isha' (Night) Prayer, I offer three Rak`ahs (units of Prayer) as supererogatory Salah and not five. Please reply to me on this, noting that I do this regularly and I have noticed that most people in the Masjids of our towns and villages do the same. I would appreciate your advice, and may Allah grant you success!

A: the minimum for Witr (Prayer with an odd number of units) is one Rak`ah and it has no maximum limit. Therefore, there is no harm in performing one, three, five, seven, nine, eleven, thirteen Rak`ahs, or more as Witr. This is supported by the Sunnah of the Messenger of Allah (peace be upon him) through his words and deeds. The learned scholar Ibn Al-Qayyim elaborated on Witr in his book "Zad Al-Ma`ad fy Hady Khayr Al-`Ibad", which we advise you to refer to for more information.

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The second question of Fatwa no. 7404

Q 2: After offering `Isha' (Night) Prayer, some people offer two supererogatory Rak`ahs, others offer three Rak`ahs and others offer five Rak`ahs. Which of these practices is the sound act of Sunnah?

A: After performing `Isha' Prayer, it is an act of Sunnah (recommendable) to offer two supererogatory Rak`ahs which are more preferably performed at home. After that, a Muslim should perform one, three or five Rak`ahs as Witr Salah. However, the most preferable practice is to offer eleven Rak`ahs saying Taslim (salutation of peace ending the Prayer) at the end of each two Rak`ahs ending with a single eleventh Rak`ah as Witr. This may be practiced during the early part of the night, at midnight or during the latter part based on what is easier. However, it is more preferable for it to be during the last portion of the night, if possible, following the example of the Prophet (peace be upon him). `Aishah (may Allah be pleased with her) said: (The Messenger of Allah (peace be upon him) used to observe the Witr prayer every night, maybe in the early part of night, at midnight and in the latter part, finishing his Witr at dawn.) Related by both Al-Bukhari and Muslim.

Moreover, Muslim in his Sahih reported on the authority of Jabir (may Allah be pleased with him) that the Prophet (peace be upon him) said: (If anyone is afraid that he may not get up in the latter part of the night, he should observe Witr in the first part of it; and if anyone is eager to get up in the last part of it, he should observe Witr at the end of the night, for Prayer at the end of the night is witnessed (by the angels) and that is preferable.)

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The second question of Fatwa no. 6148

Q: some people offer Witr (Prayer with an odd number of unit) and shaf` (two units of Prayer, particularly before the final unit of the odd-number prayer) together, i.e. three consecutive Rak`ahs like Maghrib Prayer. They argue that the Messenger (peace be upon him) did this, is this true?

A: It has been confirmed that the Prophet (peace be upon him) used to offer Witr in the form of one Rak`ah with Taslim as has been recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from the Hadith of `Aishah (may Allah be pleased with her), Ibn `Abbas, and others. The Prophet might have offered Witr by performing five Rak`ahs and did not sit except in the last one as mentioned in the Two Sahih (authentic) Books of Hadith from the Hadith of `Aishah. He might have also offered Witr by performing three Rak`ah and did not sit except in the last one as recorded by Ahmad, Al-Nasa'y, Al-Baihaqy, Al-Hakim, from the Hadith of `Aishah. As for offering Witr prayer like Maghrib, this is a baseless act. It has been reported that the Prophet forbade offering Witr like Maghrib as recorded by Al-Daraqutny who said, 'All this Hadith's narrators are trustworthy.'

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The third question of Fatwa no. 5310

Q 3: During congregational Salah in the last ten days of Ramadan, we offer Witr (Prayer with an odd number of units) after Tarawih (special supererogatory night Prayer in Ramadan) for the sake of those who do not attend Qiyam-ul-Layl (standing for optional Prayer at night), and we offer Witr once again after Qiyam-ul-Layl. We heard that the Witr can be offered only once in a night. Is this correct?

A: The ruling on Witr is the same, whether in Ramadan or at any other time, and whether for an Imam (leader of congregational Prayer), Ma'mum (a person being led by an Imam in Prayer) or a person offering Salah alone. If a person offers Witr in the early part of the night, they can offer Salah as they wish as Shaf` (two units of Prayer, particularly before the final unit of the odd-number prayer), and they do not have to offer Witr again. If a person delays the Witr until the end of the night, they should offer it after Qiyam. This is based on what was narrated by Talq ibn `Aly that he heard the Messenger of Allah (peace be upon him) stating: (Two Witrs are not to be offered during one night.) Narrated by the Five Compilers of Hadith (Imam Ahmad, Abu Dawud, Al-Tirmidhy and Al-Nasa'y) except Ibn Majah. It was also reported from Ibn `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) stated: (Make Witr odd prayer your final Salah at night.) Related by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy and Al-Nasa'iy) except Ibn Majah. (It was also reported from Umm Salamah (may

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Allah be pleased with her) that the Prophet (peace be upon him) used to offer two Rak`ahs (units of Prayer) after Witr.) Narrated by Al-Tirmidhy, Ahmad and Ibn Majah, who narrated the addition "while he was sitting". Ahmad said, "It is an argument against those who do not approve of invalidating Witr."

Sa`id ibn Al-Musayyab (narrated that Abu Bakr and `Umar talked about Witr while they were with the Messenger of Allah (peace be upon him). Abu Bakr said, "I offer Witr, then I sleep. When I wake up, I offer Shaf` until dawn." `Umar said, "I sleep after offering Shaf`, then I wake up to offer Witr in the late part of night." The Prophet (peace be upon him) said to Abu Bakr, "You are careful", and he told `Umar, "You are strong.") Narrated by Abu Sulayman Al-Khattaby.

Those who say that Witr can not be invalidated, and that

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it should be offered only once include Abu Bakr Al-Siddiq, `Ammar ibn Yaser, Rafi` ibn Khadij, `A'idh ibn `Amr Al-Muzany, Talq ibn `Aly, Abu Hurayrah and `Aishah. This was narrated by Ibn Abu Shaybah in Al-Musannaf from Sa`d ibn Abu Waqqas, Ibn `Umar and Ibn `Abbas (may Allah be pleased with them all). Those who adopted this opinion among the Tabi`un (Followers, the generation after the Companions of the Prophet) include Sa`id ibn Al-Musayyab, `Alqamah, Al-Sha`by, Ibrahim Al-Nakh`y Sa`id ibn Jubayr, Makhul and Al-Hasan Al-Basry. This was narrated by Ibn Abu Shaybah from them in Al-Musannaf as well. Those who adopted this opinion among the Tabi`un also include Tawus and Abu Maglaz; and among the Imams (initiators of Schools of

Jurisprudence) Sufyan Al-Thawry, Malik, Ibn Al-Mubarak and Ahmad. This was narrated by Al-Tirmidhy from them in his Sunan (Hadith compilations classified by jurisprudential themes), who said it is more authentic. It was narrated also by Al-`Iraqy from Al-Awza`y, Al-Shafi`y and Abu Thawr. It was also narrated by Al-Qady `Iyad from all the Muftys (Islamic scholars qualified to issue legal opinions). We are not aware of any evidence authentically reported from the Messenger of Allah (peace be upon him) which proves otherwise.

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The first question of Fatwa no. 1835

Q1: if i perform `isha' (Night) Prayer then Witr (a Prayer with an odd number of units) and then i wake up late at night

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and offer two Rak`ahs (units of Prayer), should I offer Witr again?

A: It is akin to the Prophet's Sunnah that those who offer Witr at the beginning of night and then wake up late at night may offer Shaf` (two units of Prayer) without Witr. It is authentically related by Muslim that the Prophet (peace be upon him) performed two Rak`ahs after Witr. Also, Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes), except for Ibn Majah, related on the authority of Talq ibn `Aly that the Prophet (peace be upon him) said, ("Do not perform two Witrs in one night.")

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The fourth question of Fatwa no. 6289

Q 4: is it permissible to offer Witr (Prayer with an odd number of units) after combining the Maghrib (Sunset) and `isha' (Night) Prayers at the time of the former? Or should a person wait until the time of `Isha' is due? Kindly, be informed that we often combine the Maghrib and `Isha' prayers in the winter due to the cold weather.

A: It is permissible to offer Witr after combining the Maghrib and `Isha' prayers at the time of the former when there is an excuse for combining. It is noteworthy that illness, travel, and rain are the legal excuses for combining and that cold weather alone can not be regarded a legal excuse. As to the time of Witr Prayer, it begins after `Isha' has been performed until the true dawn. This is based on the Hadith narrated by `Aishah (may Allah be pleased with him) who said, (Allah's Messenger (peace be upon him) used to offer eleven Rak`ahs between the `Isha' and the Fajr Prayers, concluding each two Rak`ahs with Taslim (salutation of peace ending the Prayer) and observing the Witr at the end.)

Moreover, Imam Ahmad narrated on the authority of Kharijah ibn Hudhafah (may Allah be pleased with him) that the Prophet (peace be upon him) said,

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(Allah has given you an extra prayer which is better for you than red camels (i.e. high breed camels). We said: What is it, Messenger of Allah? He said: It is the Witr (which Allah has appointed for you) between the `Isha' prayer and the daybreak.) Narrated by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) except Al-Nasa'y and graded as authentic by Al-Hakim.

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The sixth question of Fatwa no. 8501

Q6: i always wake up in the last third of the night to perform Tahajjud (optional late night Prayer), but once did so without performing Witr (Prayer with an odd number of units). Was my Salah (Prayer) valid? Is it obligatory for me to perform Witr? Must I offer it before Tahajjud? Which is better for me, to perform Witr or Tahajjud? How many Rak`ahs should I perform in Tahajjud? I hope that you will give me a detailed answer.

A: If anyone fears that they will not be able to wake up at night, they should not delay the Witr until the last part of the night; it is permissible for them to offer Witr at the beginning of the night. If they then wake up and perform Salah (Prayer) in the night, they will not have to repeat the Witr. However, if they expect to wake up to offer Tahajjud in the last part of the night, they may delay Witr to perform it with Tahajjud. It should be noted that Tahajjud should be offered in pairs of Rak`ahs (units of Prayer).

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If while offering Tahajjud, it is feared that the time for the Fajr (Dawn) Prayer is very near, one Rak`ah should be performed. The Prophet (peace be upon him) usually performed eleven Rak`ahs in Qiyam-ul-Layl (standing for optional Prayer at night), but there is no harm in doing more or less than this.

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The third question from Fatwa no. 5725

Q 3: should a traveler offer shaf` (two units of Prayer, particularly before witr) and Witr (Prayer with an odd number of units) or not?

A: Yes, they should observe performing Shaf` and Witr prayers for the Messenger (peace be upon him) used to observe the night Salah in residence and travel.

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The fourth question of Fatwa no. 7811

Q 4: should I offer Witr (Prayer with an odd number of units) every night, even while traveling? Should Al-Sunan Al-Rawatib (supererogatory prayers that were stressed and regularly performed by the Prophet) be performed regularly or can they be left sometimes? What is the period during which a Muslim will not be sinful for leaving Al-Sunan Al-Rawatib?

A: First: According to the Sunnah, a Muslim should offer the Witr prayer every night. He should not abandon it in residence or in travel following the example of the Prophet (peace be upon him). He (peace be upon him)

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used to offer Witr sometimes on his camel while traveling. **Second:** Offering Al-Sunan Al-Rawatib before or after the Five Obligatory Daily Prayers is an act of Sunnah in residence and not while traveling. Whoever abandons offering them, is not sinful but misses the reward. However, the supererogatory Prayer performed before the Fajr prayer should be performed, for the Prophet (peace be upon him) observed it in residence and in travel.

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Fatwa no. 10583

Q: Once I heard a shaykh on the United Arab Emirates radio from Dubai saying that it is permissible for someone who performs Witr (Prayer with an odd number of units) in Ramadan to perform Salah (Prayer) after it. However, there is a Hadith that states that there is no Salah after Witr. so how can we perform salah after Witr? May Allah reward you with the best, Amen! Would Your Eminence please send us the answer in a written form. Thank you.

A: Anyone who hopes to wake up late at night to perform Tahajjud (optional late night Prayer) may delay their Witr and perform it after performing the supererogatory Salah (Prayer) at the end of the night, according to the Hadith that reads: ("Make Witr your last Salah at night.") However, if anyone fears that they will not be able to wake up until the dawn breaks, they may perform Tahajjud before they sleep, after performing the `Isha' (Night) Prayer, ending it with Witr. If they are then able to wake up in the last part of the night or during the night, they can offer as many Rak`ahs (units of Prayer) as they would like to and not repeat the Witr, according to what the Prophet (peace be upon him) said, ("Do not perform two Witrs in one night.") (Related by

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Abu Dawud, Al-Tirmidhy, and Al-Nasa'y) The Prophet (peace be upon him) also said, ("If anyone fears not getting up in the last part of the night, they should perform Witr in the first part of it. If anyone is eager to get up in the last part of the night, they should perform Witr at the end of the night, as Salah at the end of the night is witnessed (by the angels), and that is preferable.") (Related by Muslim in his "Sahih [Book of Authentic Hadith]")

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The second question of Fatwa no. 13036

Q: A person does not maintain a fixed number of Rak`ahs for his Witr (Prayer with an odd number of units). He sometimes offers three or five Rak`ahs according to his time and readiness. Is it better for him to maintain a certain number of Rak`ahs even if they are few e.g. three or five? Please, enlighten us. May Allah reward you!

A: witr is a confirmed Sunnah and its minimum Rak`ahs are one. There is no maximum number of Rak`ahs for Witr. The Prophet (peace be upon him) often used to pray Witr with eleven Rak`ahs. It is better for a Muslim to adhere to this act of worship even in the least number tolerated. If a person is active, he may increase the number of Rak`ahs, for it is better for him.

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The fourteenth question of Fatwa no. 8097

Q14: I like to wake up at night to perform a few Rak`ahs (units of Prayer) and I like to perform the Shaf` (two units of Prayer, particularly before the final unit of the odd-number prayer) directly after the `Isha (Night) Prayer and delay the Rak`ah for Witr (Prayer with an odd number of units). Is it permissible to do this or should the two Rak`ahs of Shaf` be connected to the Rak`ah of Witr? Is there a preference?

A: When you finish the voluntary Salah at night, perform one Rak`ah of Witr, because the Prophet said, ("Salah during the night should consist of pairs (of Rak`ahs), but if one of you fears morning (is near), they should pray one Rak`ah, which will make their Salah an odd number.") (Agreed upon by Al-Bukhari and Muslim) It is better to delay it to the last part of the night if it is easy to do so. If it is not, Witr may be performed at the beginning of the night according to the Hadith Sahih (Hadith that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) reported from the Prophet (peace be upon him) in this regard. If you offer the Salah at the beginning of the night and delay Witr to the last part of it, there is no harm; in fact this is better according to what the Prophet said, ("Make Witr your last Salah at night.") (Agreed upon by Al-Bukhari and Muslim)

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The second and third questions of Fatwa no. 6718

Q 2: Should the Qunut (a form of supplication recited in Prayer) be said before or after Ruku` (bowing)? What is the form of Du`a' (supplication) authentically reported to be recited in Qunut? Can we add anything to it? What does

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a Ma'mum (a person being led by an Imam in Prayer) say when the Imam (leader of congregational Prayer) supplicates Allah and praises Him?

A: A- The authentic opinion is that it is better for the Du`a' of Qunut to be said in the Witr (Prayer with an odd number of units) after, not before, Ruku`, as there are many authentically reported Hadiths which were narrated concerning this.

B- A person can supplicate Allah in Qunut using the authentically reported forms of Du`a' or anything else, which they might need in this world or in the Hereafter.

C- A Ma'mum should say Amen after the Du`a' of the Imam. They can praise Allah and glorify Him when the Imam does, or remain silent.

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Q 3: Is there any special Du`a'-ul-Istiftah (opening supplication when starting the Prayer) for supererogatory night Prayer? If there is one, what is it? What should a worshipper do after finishing Witr (Prayer with an odd number of units)?

A: A- Yes, there are many supplications reported in the opening of the Prophet's Salah (prayer) during night Prayer. Imam Muslim reported in his Sahih on the authority of `Aishah (may Allah be pleased with her) that she said: ("Allah's Messenger (peace be upon him) used to commence the optional night prayer with: O Allah! Lord of Jibril (Gabriel), Mika'il (Michael), and Israfil, Creator of the Heavens and the Earth, Knower of the unseen and the seen, You are the Arbitrator between Your Servants in that which they have disputed. Guide me in that which they have differed, to the Truth, by Your Leave, for truly You guide whom You will to the Straight Path.")

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B- Abu Dawud and Al-Nasa'iy (may Allah be Merciful with them both) reported that Ubayy ibn Ka`b (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) used to say when pronouncing Taslim (salutation of peace ending the Prayer) of Witr Salah: ("Glory be to the King, the Most Holy.") He said in the narration reported by Al-Nasa'iy: ("Glory be to the King, the Most Holy," three times prolonging the utterance of the last syllable.") This Hadith was reported by Al-Nasa'iy in his book entitled Al-Kubra with a good chain of transmission. He said: ("He utters it aloud the third time.") This is one part of the narration reported from `Abdul-Rahman ibn Abza (may Allah be pleased with him). Al-Daraqutny (may Allah be merciful with him) reported this Hadith with a good chain of transmission with the wording: (Glory be to the King, the Most Holy, Lord of the Angels and the Spirit.)

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The second question of Fatwa no. 7132

Q 2: When should we recite Du`a' Al-Qunut (supplication recited while standing after bowing in the last unit of Prayer) whose wording is: "O, Allah! Guide us..." in detail?

A: Du`a' Al-Qunut should be recited after Ruku` (bowing) in the last Rak`ah (unit of Prayer).

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The best thing that was mentioned regarding Du`a' Al-Qunut is what was narrated by the Five Compilers of Hadith (Imam Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah), from Al-Hasan ibn `Aly (may Allah be pleased with them both) that he said, (The Messenger of Allah (peace be upon him) taught me some words to say during the Du`a' of Witr (Prayer with an odd number of units). They were, "O Allah, guide me among those You have guided; grant me security among those You have granted security; take me into Your charge among those You have taken into Your charge; bless me in what You have given; and guard me from the evil of what You have decreed, for You do decree, and nothing is decreed for You. Those whom You become their ally are not humiliated; and those whom You become their enemy will not triumph. Blessed and Exalted are You, our Lord.") He also narrated from `Aly (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) used to say in the end of the Witr, (O Allah! I seek protection in Your Pleasure against Your Wrath; I seek protection in Your Pardon against Your Chastisement; I am not capable of enumerating praise of You; You are as You have praised Yourself.)

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Fatwa no. 4192

Q: There has arisen among some of our Muslim brothers a dispute concerning what is preferable and what is Sunnah (commendable) regarding the Witr (Prayer with an odd number of units) after the `Isha' (Night) Prayer and how we should perform it. Should we offer it in congregation with an Imam (someone who leads congregational Prayer) or alone? Because some Muslims say that it is obligatory on us to perform Witr in congregation, as performing Salah (Prayer) in congregation is twenty-seven times better than performing it individually. Others say that the Prophet (peace be upon him) performed it alone and it is not reported that he performed it in congregation, except for few days during the month of Ramadan and then he returned to his home.

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Is it obligatory on us to adhere to this Sunnah?

A: witr in Ramadan after Tarawih (special supererogatory night Prayer in Ramadan) is performed in congregation. We do not know of any evidence indicating the permissibility of offering Witr regularly in congregation at any time other than Ramadan. However, if Witr is sometimes performed in congregation, this is permissible, as this was done by Ibn `Abbas with the Prophet (peace be upon him), and Abu Al-Darda' did it with Salman.

As to the preference of congregational over individual Salah, this is related to the Faridah (obligatory) Salah, as the Prophet (peace be upon him) said, ("Salah performed by men in a congregation is twenty-seven degrees better than Salah performed individually.") (Agreed upon by Al-Bukhari and Muslim)

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The fourth question of Fatwa no. 1500

Q 4: the Imam who leads tarawih prayer in Ramadan delays the Witr (Prayer with an odd number of units) until after Fajr (Dawn) Prayer is over. Moreover, there is a tradition that the Imam turns his face towards the Ma'mums (persons being led by an Imam in Prayer) after concluding Tarawih saying to them, 'Determine your intention to offer Shaf` (two units of Prayer, particularly before the final unit of the odd-number prayer) and Witr. Was this act observed by the Salaf or not?

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If so, what differentiates between these three Rak`ahs (Witr and Shaf`) from other supererogatory prayers singling them out with a specific intention and utterance even though all supererogatory prayers are Shaf` (dual)? Is it an act of Bid`ah (innovation in religion) to utter such saying or does it have special merit, and thus should be uttered?

A: We know of no Shari`ah proof supporting that the Imam should turn his face towards the Ma'mums after concluding Tarawih saying to them, 'Determine your intention to offer Shaf` and Witr.' Moreover, none of the Salaf followed this act as far as we know. Whoever claims that this is an act of the Messenger (peace be upon him) has to bring the evidence affirming this claim or it is to be rejected. It was authentically narrated that the Messenger of Allah (peace be upon him) said, ﴾Whoever introduces something extraneous to our matter (i.e. Islam), will have it rejected.﴿ Additionally, it was authentically reported in the authentic Hadith from the Messenger of Allah (peace be upon him) that the Witr should be performed before the Fajr Prayer. Among these Hadith is the one authentically reported in the Two Sahihs (authentic Hadith books) on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said, ﴾Prayers at night are to be offered two by two (two Rak`ahs at a time). If any of you fears that the time of dawn is approaching, let him pray one Rak`ah as Witr.﴿

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Fatwa no. 11271

Q: Someone slept after performing Witr (Prayer with an odd number of units). Then got up to perform night supererogatory Salah, if this person ends this Salah with Witr, it will conflict with the Hadith that says, "There are no two Witrs during one night." However, if this person does not end it with Witr, it will conflict with the Hadith that says, "The last Rak`ahs of the night Salah should be odd." Moreover, if someone does not perform Witr at all, it will conflict with the Hadith reported on the authority of Abu Hurayrah:

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(My friend instructed me to perform Witr prayer before sleeping.) **Furthermore, there are also some people who sleep without performing Witr with the intention of getting up to perform night supererogatory Salah but they oversleep.**

A: First: If someone sleeps during the early part of the night having performed Witr and then gets up to perform night supererogatory Salah during the last part of the night, he should perform as much supererogatory Salah as possible ending it with no Witr in compliance with the Prophet's forbiddance of performing two Witrs in the same night.

Second: If someone sleeps without performing Witr with the aim of getting up during the last portion of the night, having the power to do so, he may perform Witr during the last part of the night. It will actually be far better as it is the time of Divine Descent. Moreover, it will be in accordance with the Hadith that says: (Make Witr (odd prayer) your last Salah at night.) In fact, the Hadith indicates that it is the more preferable practice. However, it does not conflict with the Hadith reported on the authority of Abu Hurayrah: (My friend instructed me to perform the Witr Salah before sleeping.) As a matter of fact, it applies to those who do not have the power to get up during the last portion of the night. Moreover, the Prophet (peace be upon him) is authentically reported to have performed Witr during the early part of the night, at midnight and during the last portion of the night, which indicates that Witr may be performed during any part of the night. The Prophet (peace be upon him) said: (If anyone is afraid that they may not get up during the latter part of the night, they should observe Witr during the first part of it; and if anyone is eager to get up during the last part of it, they should observe Witr at the end of the night, for Prayer at the end of the night is witnessed (by the angels) and that is preferable.) Recorded by Muslim in his Sahih.

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Third: If someone oversleeps having not performed Witr, intending to get up during the last part of the night to perform supererogatory night Salah, they may make up for the Witr they missed at the time of Duha (midmorning) Salah adding a Rak`ah to make it an even Salah. This is in accordance with the Hadith in which `Aishah (may Allah be pleased with her) reported that: (When sleep or pain overpowered the Prophet (peace be upon him) and made it impossible (for him) to observe the Salah at night, he used to pray twelve Rak`ahs during the day.) Recorded by Muslim .

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Tarawih Prayer

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the ruling on tarawih prayers

The first question of Fatwa no. 2205

Q 1: Please, give us the legal decision on Tarawih prayer; whether it is an act of Sunnah or a religious innovation?

A: Tarawih is an act of the Sunnah of the Prophet (peace be upon him). It was done by his Companions. This act of worship was transmitted through the generations of the Salaf (righteous predecessors) and the Khalaf (those who came after the Salaf and followed their way). The first person to gather the Muslims after the Prophet's death to pray this Salah in congregation was `Umar (may Allah be pleased with him) who was one of the Rightly-Guided Caliphs. No one can deny this prayer but the heretical sects of Al-Rafidah.

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Fatwa no. 3953

Q: What is the opinion of the Fuqaha' (Muslim jurists) and scholars of religion on Tarawih (special supererogatory night Prayer in Ramadan)? Is it twenty or eight Rak'ahs (units of Prayer) - according to the Sunnah? If the Sunnah is to offer it as eight Rak'ahs, why is it offered as twenty Rak'ahs in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah)? Most people conclude from that it is the Sunnah to offer it as twenty Rak'ahs.

A: Tarawih is a Sunnah (supererogatory act of worship following the example of the Prophet) initiated by the Messenger of Allah (peace be upon him). There are proofs that he (peace be upon him) never offered more than eleven Rak'ahs, whether in Ramadan or at any other time.

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Abu Salamah asked 'Aishah (may Allah be pleased with her) about the manner in which the Messenger of Allah (peace be upon him) used to offer supererogatory Salah (Prayer) in Ramadan. She said, ('The Messenger of Allah (peace be upon him) did not pray more than eleven Rak'ahs in Ramadan or at any other time. He would pray four Rak'ahs, and do not ask about their beauty and length, then he would pray four Rak'ahs, and do not ask about their beauty and length, then he would pray three Rak'ahs.' 'Aishah added, 'I asked: O Messenger of Allah! Will you sleep before offering the Witr (Prayer with an odd number of units)?' He said, 'O 'Aishah! My eyes sleep but my heart does not.') (Agreed upon by Al-Bukhari and Muslim) It was also authentically reported that the Messenger of Allah (peace be upon him) used to offer thirteen Rak'ahs on some nights. Thus, the words of 'Aishah (may Allah be pleased with her) when she said that (The Messenger of Allah (peace be upon him) did not pray more than eleven Rak'ahs in Ramadan or at any other time) should be interpreted according to the more frequent practice of the Prophet (peace be upon him) in order to reconcile between the Hadiths. There is nothing wrong in offering more than this, as the Prophet (peace be upon him) did not set a specific limit for optional Night Prayer. When he was asked about it, he (peace be upon him) stated: ((Optional) Night Salah is two Rak'ahs followed by two Rak'ahs (and so on), and when one of you fears the break of dawn (Fajr Prayer), let them offer a single Rak'ah to make the Salah they have offered Witr (Prayer with an odd number of units).) (Agreed upon by Al-Bukhari and Muslim) He (peace be upon him) did not set a limit, whether eleven Rak'ahs or anything else, which indicates the flexibility in

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optional Night Prayer, whether in Ramadan or at any other time.

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Performing Tarawih (special supererogatory night Prayer in Ramadan) in congregation in a Masjid (mosque)

Fatwa no. 4167

Q: How do we perform Tarawih in congregation at a Masjid according to the Sunnah of the Prophet (peace be upon him) behind one Imam?

A: Performing Tarawih during Ramadan behind one Imam in the Masjid is a Sunnah performed by the Prophet Muhammad (peace be upon him). `Aishah (may Allah be pleased with her) reported that the Prophet (peace be upon him) offered Salah in the Masjid and people followed him. The next night he also offered Salah and many people gathered. On the third and the fourth nights more people gathered, but Allah's Messenger (peace be upon him) did not come out to them. In the morning he said: ("I saw what you were doing and the only thing that prevented me from coming out to you was that I feared that it would become Fard (obligatory) for you.") This happened during Ramadan. This Hadith was reported by Al-Bukhari and Muslim. `Abdul-Rahman ibn `Abdul-Qarry said:

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("I went out in the company of `Umar ibn Al-Khattab one night in Ramadan to the Masjid and found people performing Salah in different groups. A man performing Salah alone or a man performing Salah with a little group behind him. So, `Umar said: 'In my opinion I would collect these (people) under the leadership of one Qari' (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubayy ibn Ka`b. Then on another night I went again in his company and the people were performing Salah behind their reciter. On that, `Umar remarked: 'What an excellent Bid`ah (innovation in religion) this is; but the Salah which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night.") This Hadith was reported by Al-Bukhari.

Therefore, it becomes clear that Tarawih was offered in congregation in the Masjid during the lifetime of the Prophet (peace be upon him) and then during the era of `Umar ibn Al-Khattab (may Allah be pleased with him). Moreover, Muslims continued performing it in such a manner until this day. But the saying of `Umar (may Allah be pleased with him): "What an excellent Bid`ah!" means the Bid`ah in the lateral meaning of the word. `Umar deemed it as Bid`ah because it was not done in congregation during the lifetime of the Prophet (peace be upon him) except for three or four nights only. Then, he gave up performing it in congregation fearing that it might become obligatory upon Muslims. After the death of the Prophet (peace be upon him), making it an obligation was not possible. Therefore, `Umar (may Allah be pleased with him) ordered performing it.

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The fourth question of Fatwa no. 5738

Q 4: is Tarawih (special supererogatory night Prayer in Ramadan) prayer during which the Qur'an is recited quickly rewarded?

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A: There is nothing wrong with quick recitation unless the meanings are affected. However, slow recitation is preferred according to Allah's saying, ﴾And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style.﴿ and following the example of the Prophet (peace be upon him) who used to recite the Qur'an slowly in Salah.

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The first question from Fatwa no. 6148

Q 1: Many scholars object to praying Tarawih (special supererogatory night Prayer in Ramadan) in twenty Rak`ahs (units of Prayer). They argue that the Messenger (peace be upon him) did not perform it with more than eleven Rak`ahs?

A: tarawih is prayed with eleven or thirteen Rak`ahs. Following the example of the Prophet (peace be upon him), this prayer should be performed two by two (every two Rak`ahs together) followed by the Witr which is one Rak`ah. However, there is no harm for a person to perform it with twenty Rak`ahs or more as the Prophet (peace be upon him) said, (Prayers at night are to be offered two by two (two Rak`ahs at a time). If any of you fears that the time of dawn is approaching, let him pray one Rak`ah as Witr.) Reported by Al-Bukhari and Muslim. Accordingly, the Prophet did not set a limited number of Rak`ahs for this prayer. Moreover, `Umar and the Prophet's Companions (may Allah be pleased with them) who are the most knowledgeable of the Sunnah, performed it with twenty Ra`kahs on some nights apart from Witr.

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The fifth question of Fatwa no. (6914)

Q 5: Sometimes, the Imam speeds up in reciting during tarawih (special supererogatory night Prayer in Ramadan), to the extent that the person offering prayer behind him can not catch up with him in reciting or even completing Al-Fatihah, what is the ruling on this? Is the prayer valid?

A: It is Mashru` (Islamically acceptable) for such person to seek another Imam who recites and offers prayers slowly. If this is not available, he can perform Tarawih alone at his home. And Muslims should advise this Imam to recite and pray slowly, for the Prophet (peace be upon him) said: (Religion is based on advice)

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The fifth question of Fatwa no. 2896

Q5: is it permissible for someone who is performing Tarawih (a special supererogatory night Prayer in Ramadan) to pray four

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Rak`ahs (units of Prayer) with one Taslim (salutation of peace ending the Prayer)?

A: Tarawih should be performed in pairs of Rak`ahs. It is authentically reported that the Prophet (peace be upon him) said, when asked about the supererogatory Salah (Prayer) at night, ("Salah during the night should consist of pairs (of Rak`ahs), but if one of you fears morning (is near), they should pray one Rak`ah, which will make their Salah odd-numbered.")

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The third question of Fatwa no. 9233

Q3: we are Bedouins not urban dwellers; is it permissible for us to perform Tarawih (special supererogatory night Prayer in Ramadan) or not?

A: Tarawih in Ramadan is an act of Sunnah (commendable) for both urban and desert dwellers, without distinction, due to the general evidence on this matter.

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The thirteenth question of Fatwa no. 6505

Q13: is it permissible for a man to perform Tarawih (special supererogatory night Prayer in Ramadan) alone if he misses it in congregation? Which is better for women, to offer Tarawih at home or in a Masjid (mosque)?

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A: It is permissible for a man to do that. As regards women, it is better for them to perform Salah (Prayer) in their homes than in a Masjid, whether it is an obligatory or a supererogatory Salah, or whether it is Tarawih or other than that.

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The third question of Fatwa no. 10605

Q 3: if a person attends Tarawih (special supererogatory night Prayer in Ramadan), but he missed one Rak`ah (unit of Prayer), should he make up for the missed Rak`ah after the imam says Taslim (salutation of peace ending the Prayer) or should he follow the imam?

A: After the Imam says Taslim, the Ma'mum (a person being led by an Imam in Prayer) should stand up to perform the missed Rak`ah to complete the other Rak`ah which he offered behind the Imam.

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Offering Tarawih Prayer at home

The fourth question of Fatwa no. 7617

Q 4: The month of Ramadan has come and it is time to offer Tarawih (special supererogatory night Prayer in Ramadan), is it better to go and attend it in the Masjid (Mosque) or offer it at home?

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I am not an Imam (the one who leads congregational Prayer), but a Ma'mum (person being led by an Imam in Prayer). I love to recite the Qur'an and prefer reciting to listening. Is there any sin if I pray Tarawih at home?

A: There is no sin on you if you offer Tarawih at home, because it is a Nafilah (supererogatory prayer). However, it is better to pray it with the Imam in the Masjid following the example of the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet, may Allah be pleased with them). When the Prophet (peace be upon him) led his Sahabah in Tarawih on some nights until the end of the first third of the night, one of them said to him: We wish that you would lead us in Nafilah Prayer for the rest of the night. He (peace be upon him) replied: ﴿Anyone who prays Qiyam (optional Night Prayer) with the Imam until he finishes, it will be recorded for him as spending the whole night in prayer.﴾ (Related by Ahmad and the Compilers of the Sunan through a good Isnad [chain of narrators] from the Hadith of Abu Dhar)

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The sixth question of Fatwa no. 8365

Q6: is it permissible for a man to offer Tarawih (special supererogatory night Prayer in Ramadan) at home and not go to the Masjid (mosque)?

A: It is permissible to offer the supererogatory Salah (Prayer), such as Tarawih, at home, but he will miss

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the benefits of the congregation and going to the Masjid. It is obligatory on him to maintain the Faridah (obligatory) Salah in congregation in the Masjid.

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reciting from the Mus-haf in Tarawih

The first question of Fatwa no. (2238)

Q 1: During the blessed month of Ramadan, we performed Tarawih (special supererogatory night Prayer in Ramadan) in the American city Fresno, but there was an argument regarding the recitation from the Mus-haf (Arabic copy of the Qur'an) as some of our Muslim brothers said that it is impermissible to recite from the Mus-haf in Tarawih. While others said that it is permissible, because none amongst the brothers here has memorized the whole Qur'an.

A: There is no harm that your Imam recites from the Mus-haf during Tarawih. Rather, it is Mandub (commendable) in your case, for it is desirable to prolong in the recitation for Tarawih, and this can not be achieved, in your case, unless your Imam recites from the Mus-haf. It was narrated by Abu Dawud in the chapter on [Masahif] on the authority of Abu Ayyub on the authority of Ibn Abu Malikah that `Aishah (may Allah be pleased with her)

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used to pray behind her slave Dhakwan using a Mus-haf for reciting.

Ibn Abu Shaybah also said: Waki` told us on the authority of Hisham Ibn `Urwah on the authority of Ibn Abu Mulaikah from `Aishah that she told that a slave of hers, that he would be free after her death, used to lead her in Salah (prayer) during Ramadan reciting from the Mus-haf. This Hadith was also narrated by Al-Bukhari in the Sahih and was ranked as Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) but it is Majzum (verified).

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Fatwa no. 579

Q: What is the ruling on reciting the Qur'an from a Mus-haf (Arabic Qur'an) during Tarawih (special supererogatory night Prayer in Ramadan)?

A: The scholars have differed over the ruling on this matter; some of them disliked it while the majority permitted it. In the books: "Qiyam-ul-Layl wa Qiyam Ramadan" by Shaykh Muhammad ibn Nasr Al-Marwazy, it is authentically reported on the authority of Ibn Abu Mulaykah that Dhakwan Abu `Amr, whom `A'ishah manumitted, used to lead her and those with her in Salah during Ramadan, and he recited from a Mus-haf. Ibn Shihab was asked about a man who led people in Tarawih in Ramadan and recited from a Mus-haf. He replied, "They have done so since the beginning of Islam. The best people among us used to recite from a Mus-haf."

It was also authentically reported from Ibrahim ibn Sa`d from his father that he used to tell him to lead his family in Salah (Prayer) in Ramadan, and he told him to

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recite from a Mus-haf saying, "Let me hear your voice." It was reported from Ayyub on the authority of Muhammad that he saw no harm in someone leading Tarawih and reciting from a Mus-haf. `Ata' said about a man who was leading Salah in Ramadan with a Mus-haf, that "There is no harm in it." And Yahya ibn Sa`id Al-Ansary said, "I do not see any harm in reciting from the Mus-haf in Ramadan when wanting to perform Qiyam (standing for optional Prayer at night)." Ibn Wahb (may Allah be merciful with him) said, "Malik (may Allah be merciful with him) was asked about the people in a village where no one had memorized the Qur'an, and if they could give a Mus-haf to a man from among them to recite from. He said, 'There is no harm in doing so.'"

In "Al-Muntaha" and its commentary it is written: "A person performing Salah may recite from a Mus-haf and look at it." Ahmad said, "There is no harm in someone leading people in Qiyam while looking at a Mus-haf." He was asked, "In the Faridah (obligatory Salah)?" He said, "I have not heard anything against it." Al-Zuhry was asked about a man who recited from the Mus-haf in Ramadan. He replied, "The best among us recite from the Mus-haf."

Among those who disapproved of it were Mujahid, Ibrahim, and Sufyan. They disapproved of someone leading people in Ramadan reciting from the Mus-haf, fearing that they may be imitating the People of the Book. Muhammad ibn Nasr said in "Qiyam-ul-Layl wa Qiyam Ramadan", and "Al-Witr" that a group of people disapproved of this, because it was what the People of the Book used to do, so they disapproved of Muslims imitating this. Muhammad ibn Nasr responded to this claim of imitating them by saying that reciting from the Qur'an is far different from reading

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the mentioned Books, because reciting the Qur'an is one of the acts of Salah, while reading their Books is not.

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Fatwa no. 243

Q: What in your opinion regarding what is it better for a traveler: to perform Tarawih (special supererogatory night Prayer in ramadan) in ramadan or not, as they shorten the Salah (Prayer)?

A: Performing Qiyam (standing for optional Prayer at night) in Ramadan is a Sunnah that is reported from the Messenger of Allah (peace be upon him). This was why the Sahabah (Companions of the Prophet, may Allah be pleased with all of them) did this and why it continues until today. It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), on the authority of `A'ishah, that he (peace be upon him) performed Tarawih some nights and they performed it with him, and then he (peace be upon him) did it at home for the rest of the month, and said, ("I was afraid it would be made obligatory on you and you might not be able to do it.") It is narrated in "Sahih Al-Bukhari" that `Umar gathered the people to pray Tarawih behind Ubayy ibn Ka`b, and they performed Tarawih with him. Also, it is authentically reported in the Two Sahih Books of Hadith, on the authority of Abu Salamah ibn `Abdul-Rahman, that he asked `A'ishah (may Allah be pleased with her) how the Messenger of Allah (peace be upon him) used to perform Salah (Prayer) at night, and she replied, ("He (peace be upon him) did not pray more than eleven Rak`ahs in Ramadan or in any other month.") (Related by Al-Bukhari and Muslim in "Tahajjud [Optional Late Night Prayer]") The Prophet (peace be upon him) used to travel often during Ramadan. Among his journeys during Ramadan was when he (peace be upon him) traveled to conquer

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Makkah. He left on the 10th of Ramadan, 8 A.H. Ibn Al-Qayyim said, "He (peace be upon him) did not neglect Qiyam-ul-Layl when he was in residence or when traveling. If he overslept or was ill, he would offer twelve Rak`ahs during the daytime." This indicates that if people offer Tarawih while on a journey, they are performing an act of Sunnah.

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 8018

During the blessed month of Ramadan, the Imam would conclude Tarawih (special supererogatory night Prayer in Ramadan) with one Rak`ah (unit of Prayer) as Witr. A Muslim neighbor of mine would perform Witr being led by the Imam and then add an extra Rak`ah making it an even Salah (prayer). On asking him about the reason, he told me that he performs Qiyam-ul-Layl (standing for optional Prayer at night) at home. Please, inform us whether this practice of his is permissible bearing in mind that although the Imam would conclude Witr saying Taslim (salutation of peace ending the Prayer), my neighbor would continue without Taslim offering the extra Rak`ah.

A: If the case is that this neighbor of yours delays the performance of Witr to perform it at home at the end of his Qiyam-ul-Layl Salah, it is good of him to add an extra Rak`ah to the Witr he performs being led by the Imam making it an even Salah and later perform Witr at the end of his Qiyam-ul-Layl Salah.

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The first question of Fatwa no. 5316

Q 1: What is the ruling of Islam on Tarawih (special supererogatory night Prayer in Ramadan)? How should it be performed? There is a great difference among people concerning this. Some people say: "Come to Tarawih! May Allah reward you well!", before they begin their Salah. Then, they offer two Rak`ahs, and then a person says: "O Allah, confer peace and blessings upon our Prophet Muhammad". They say so in a loud voice. The Imam says these words and the Ma'mums (persons being led by an Imam in Prayer) repeat them after him. After performing the second two Rak`ahs, the Imam recites Surah Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) in a loud voice. The Ma'mums also repeat this recitation after him. After finishing Tarawih, he recites the Surahs mentioned above three times. When we told them that doing so is Bid`ah (rejected innovation in religion) as it was not reported from the Prophet (peace be upon him) or the Companions, they said that this is an excellent Bid`ah. What is the ruling on doing that? How can we perform this Sunnah? May Allah reward you well!

A: Firstly: Saying: "Come to Tarawih! May Allah reward you well!", the Imam and Ma'mum's saying: O Allah, confer peace and blessings upon our Prophet Muhammad" and reciting Surah Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) in a loud voice after completing two Rak`ahs are Bid`ah. It was authentically reported that the Prophet (peace be upon him) said: ("He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.")

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Fatwa no. 7572

Q: Would you please give the legal opinion on the proper way to perform tarawih (special supererogatory night Prayer in Ramadan) according to the Qur'an and Sunnah? In Uganda, Tarawih is performed as follows: the Imam recites the short Surahs of Qur'an, and says between the pairs of Rak`ahs after Taslim (salutation of peace ending the Prayer) "This is from Allah's grace, favor, and mercy." The Ma'mums (persons being led by an Imam in Prayer) respond saying, "There is no deity but Allah, and Muhammad is the messenger of Allah and our master (peace be upon him). I testify that there is no deity but Allah. We ask Allah's Forgiveness. O Allah! We ask You for Paradise and seek refuge with You from Hell-fire. O Allah! You are Most Forgiving, and You love forgiveness; so forgive us.

In the second interval, the Imam says after Taslim, "Glory be to Allah". In reply, the Ma'mums say, "In praise; Glory be to Allah, the Great," three times. The Imam then says, "Allah", "Muhammad", and they respond, "Peace be upon him, I testify that there is no deity but Allah... till the end as mentioned before.

In the third interval, the Imam mentions Abu Bakr, `Umar, `Uthman, and `Aly in addition to the said supplication. When I listened to a live broadcast of Tarawih on the radio of Uganda, I found that it was completely different from the prayer that we perform.

Would you please demonstrate the method of performing Tarawih according to authoritative evidence and recommend a book on it?

A: First: His Eminence Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz previously wrote

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about Tarawih and its merits.

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Second: The supplication mentioned in the question and recited by the Imam and Ma'mums after Salah are Bid`ahs (innovations in religion) that neither the Prophet nor his Sahabah (the Prophet's Companions) did. It was authentically narrated that the Messenger of Allah (peace be upon him) said, (Whoever introduces something extraneous to our matter (i.e. Islam), will have it rejected.)

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Salat-ul-Layl

The manner of Salat-ul-Layl

The fourth question of Fatwa no. 3686

Q 4: It is mentioned in a Hadith that the Messenger of Allah (peace be upon him) used to offer four perfect voluntary Rak`ahs (units of Prayer) during the night. Did he (peace be upon him) use to recite Tashahhud (testification recited in the sitting position) in the middle or not?

A: The Prophet (peace be upon him) used to start Salat-ul-Layl (optional Prayer at night) with two short Rak`ahs, and then go on praying long Rak`ahs. It is authentically reported on the authority of `Aishah (may Allah be pleased with her) that she said: (The Prophet (peace be upon him) used to offer four Rak`ahs - let alone their beauty and length - and then he would offer other four Rak`ahs - let alone their beauty and length - and then he would offer three Rak`ahs.) (Related by Al-Bukhari and Muslim) According to another narration by Al-Bukhari and Muslim, she (may Allah be pleased with her) said: (He (peace be upon him) used to offer ten Rak`ahs (at night), offering Taslim after each two Rak`ahs and then offer a single Rak`ah as Witr.) The wording of this Hadith interprets the one before it. It can be concluded from it that each two Rak`ahs are ended with Tashahuud and Taslim (salutation of peace ending the Prayer). This is what the prophet (peace be upon him) usually did. There are other forms authentically attributed to the Prophet (peace be upon him) in Tahajjud (optional late night Prayer), which are mentioned by Muslim in his Sahih and other scholars as well. You can refer to them if you wish.

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The first question of Fatwa no. 8366

Q 1: What is the ruling on Salat-ul-Layl (optional Prayer at night)? Is it preferable to perform Witr (Prayer with an odd number of units) during the first part of the night or at the end of it? We usually perform voluntary Salahs during the last part of the night. Guide us, may Allah reward you with the best.

A: Salat-ul-Layl is Sunnah. It is better for a person who is able to perform Witr during the last part of the night and does not fear missing it by sleeping or the like to do so. The Prophet (peace be upon him) said: (Anyone who fears that they may not get up in the last part of the night, let them offer Witr in the first part of it; and anyone who is eager to get up in the late part of night, let them offer Witr at the end of the night, for Salah at the end of the night is witnessed (by the angels) and that is better.) (Related by Muslim in his Sahih [Authentic Hadith Book])

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The second question of Fatwa no. 4927

Q 2: is it permissible to offer an unlimited number of Rak`ahs in the Sunnah (supererogatory) Salah, for example a hundred, a thousand or two thousands Rak`ahs? In his book Fiqh Al-Sunnah, Al-Sayed Sabiq cited evidence for this. Is there a difference between the meaning of Nafilahs (supererogatory acts) and Sunnahs (commendable acts) of worship?

A: A person may offer Nafilahs as many as they want. There is no limit in the Shari`ah for this as far as we know unless there is other evidence from the Shari`ah that specifies Nafilahs such as in the Sunnah of Zhuhr (Noon), Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn) Prayers or the Sunnah after the Jumu`ah (Friday) Prayer. In these prayers Allah's Messenger (peace be upon him) specified a certain number of Rak`ahs, for example four Rak`ahs before Zhuhr and two Rak`ahs after it, two Rak`ahs after Maghrib,

two Rak`ahs after `Isha', two Rak`ahs before Fajr and two Rak`ahs after Jumu`ah at one's home. Also it is authentically reported from the Prophet (peace be upon him) that he enjoined the person who wanted to pray a Sunnah Salah after Jumu`ah to offer four Rak`ahs.

With regards to the meaning of Nawafil and Sunan, the word Nawafil means supererogatory acts of worship while the word Sunan refers to all that is permissible yet not Wajib (obligatory) such as Salat-ul-Duha (Sunnah Prayer after sunrise) and other Sunnah prayers related to the five obligatory prayers as well as Witr Prayer. All these are Sunnah prayers. Some are more highly stressed than others. They are also called Nawafil.

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The fourth question of Fatwa no. 6936

Q: Is there a definite time for voluntary night Salah (Prayer) or not?

A: The entire night is a proper time to offer voluntary Salah. However, the time of Witr (Prayer with an odd number of units) is due only after `Isha' (Night) Prayer, whereas Tahajjud (optional late night Prayer) is best performed, if possible, in the last third of the night. If a person fears that they may not wake up during the last part of the night, it is preferable to stay in the safe side and offer Witr in the beginning of the night. The Prophet (peace be upon him) said: ﴾Anyone who fears that they may not get up in the last part of the night, let them offer Witr in the first part of it; and anyone who is eager to get up in the late part of night, let them offer Witr at the end of the night, for Salah at the end of the night is witnessed (by the angels) and that is better.﴿

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The fourth question of Fatwa no. 7804

Q 4: What is the best time for performing Qiyam-ul-Layl (standing for optional Prayer at night) and reciting Qur'an during the night? I would like to determine the exact hour for doing this.

A: It is possible to perform Qiyam-ul-Layl at any time during the night. You are permitted to perform it during the first, middle or last part of the night. But the best time for doing so is the last third part of the night.

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The second question of Fatwa no. 12187

Q 2: What is the best time of the night to offer Tahajjud (optional late night Prayer)? Every night, I wake up just half an hour before the Fajr (Dawn) Prayer to offer Salah (Prayer), two Rak`ahs (units of Prayer) at a time. When I hear the Adhan (call to Prayer), I conclude with Witr (Prayer with an odd number of units). Shall I go on doing this and be rewarded for Qiyam-ul-Layl (standing for optional Prayer at night), or is there a better time to offer Salah, such as the middle of the night for instance? Please advise.

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A: The best time to offer Qiyam-ul-Layl is the late part of the night, as the Prophet (peace be upon him) stated: (The most beloved Salah to Allah was that of Dawud (David) who used to sleep for (the first) half of the night, offer Salah for one third of it, and sleep for a sixth of it...) He (peace be upon him) also stated: (Our Lord descends every night to this heaven when the last third of the night begins. He says: Is there any supplicant to answer them? Is there any seeker for My Favor to give them? Is there any seeker for forgiveness to forgive them?) Agreed upon their authenticity. This descent mentioned in the Hadith occurs in a manner befitting the Majesty and Magnificence of Allah; none of His creatures resemble Him in this, as Allah stated: (There is nothing like Him; and He is the All-Hearer, the All-Seer.)

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The fourth question of Fatwa no. 1405

Q 4: If a Muslim wakes up before dawn to offer Salah (Prayer), and then the Adhan (call to Prayer) for Fajr (Dawn) is announced while offering Salah; given that the Fajr Prayer does not begin except after twenty minutes, should one continue Salah or perform Witr (Prayer with an odd number of units) and then offer the Sunnah of the Fajr?

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A: The time of Qiyam-ul-Layl (standing for optional Prayer at night) and Witr starts from the `Isha' (Night) Prayer until the rise of dawn. If the dawn appears while a person still has some Rak`ahs (units of Prayer) to offer, or there is still the Witr to offer, they should offer the missing Rak`ahs in the morning before noon. This is based on what was narrated by `Aishah (may Allah be pleased with her), that ﴾the Messenger of Allah (peace be upon him) used to offer the Witr every night, sometimes in the early part of night, at midnight and in the late part, finishing his Witr at dawn.﴿ Agreed upon by Al-Bukhari and Muslim.

Abu Sa`id Al-Khudry (may Allah be pleased with him) narrated that the Prophet (peace be upon him) stated: ﴾Offer Witr before the morning.﴿ Narrated by Muslim.

Ibn `Umar (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: ﴾When dawn appears, all night and Witr Salah become invalid. Therefore, be keen on offering Witr before the rise of dawn.﴿ Narrated by Al-Tirmidhy. `Aishah (may Allah be pleased with him) said: ﴾When sleep or pain overpowered the Messenger of Allah (peace be upon him) and made it impossible (for him) to offer Qiyam-ul-Layl, he used to offer twelve Rak`ahs during the day.﴿ Narrated by Muslim.

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The third question of Fatwa no. 1900

Q 3: I heard that if a person does not offer the Witr (Prayer with an odd number of units) after the `Isha' (Night) Prayer, they should offer Salat-ul-Duha (supererogatory Prayer after sunrise). We are a group of employees who have no time to offer Salat-ul-Duha. What should we do?

A: What is mentioned about the obligation of Salat-ul-Duha for those who did not offer Witr after `Isha' Prayer is not correct. However, it is recommended for a Muslim to keep up the Witr after `Isha' Prayer if they become sleepy and may not wake up before the Fajr (Dawn) Prayer. If a person thinks they will be able to wake up before dawn to offer Tahajjud (optional late night Prayer), it is best to delay Witr until the last part of night. If they miss the supererogatory Salah which they used to offer at night, it is preferable to offer it in the morning before noon, but as Shaf`(two units of Prayer, particularly before the final unit of the odd-number prayer). For example, if a person usually offers five Rak`ahs (units of Prayer) at night, they should offer six Rak`ahs, performing Taslim (salutation of peace ending the Prayer) after each two Rak`ahs, and so on. It is authentically reported in the Hadith narrated by `Aishah (may Allah be pleased with her) from the Prophet (peace be upon him) which proves this.

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The third question of Fatwa no. (655)

Q 3: should Tahajjud (optional late night Prayer) be recited out loud or subvocally?

A: The optional late night prayer is a Jahri Salah (Prayer recited out loud) as indicated by the Sunnah of the Prophet (peace be upon him), and the practices of the rightly Guided Caliphs.

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Al-Sunan Al-Rawatib

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Reciting Qur'an after Al-Fatihah in supererogatory Salah

Fatwa no. 11318

Q: Is it permissible to recite only Al-Fatihah (Opening Chapter of the Qur'an) in Al-Sunan Al-Rawatib (supererogatory Salahs that were stressed and regularly performed by the Prophet) or should one perform them in the same manner as the obligatory Salahs?

A: It is legislated to recite after Al-Fatihah some other Surahs (Qur'anic chapters) or Ayahs (Qur'anic verses) when performing two or more supererogatory Rak`ahs (units of Prayer). However, reciting more Ayahs after Al-Fatihah is not obligatory; only reciting Al-Fatihah is obligatory.

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Fatwa no. 11693

Q: what is the ruling on offering Tahajjud (optional late night Prayer) and the witr (Prayer with an odd number of units) at home in months other than Ramadan with a loud voice reciting Taslim (salutation of peace ending the Prayer) once in the witr?

A: First, it is better in Tahajjud to recite out loud. **Second,** it is permissible to offer an odd number of Rak`ahs (units of Prayer), whether five, seven or nine. A person should pronounce Taslim only in

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the final Rak`ah, as it was narrated from Umm Salamah (may Allah be pleased with her) that she said, (The Messenger of Allah (peace be upon him) used to offer the Witr with seven or five (Rak`ahs) without separating between them with Taslim or any speech.) Narrated by Ahmad, Al-Nasa'iy and Ibn Majah. However, it is better to offer the optional night Salah (Prayer) two Rak`ahs at a time, while pronouncing Taslim after each pair, and offer one Rak`ah of Witr, as it was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) in the Hadith narrated by Ibn `Umar (may Allah be pleased with him), from the Prophet (peace be upon him) that he said, (The optional Salah during the night should be pairs of Rak`ahs, but if you fear the morning is approaching, they should offer one Rak`ah, which will make their Salah an odd number of Rak`ahs.)

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The second question of Fatwa no. 7870

Q 2: when offering supererogatory prayers or Tahajjud (optional late night Prayer) should a person say Iqamah (call to start the Prayer) or should they say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and start praying without Iqamah? Should the recitation in Tahajjud be subvocal or loud? Which is the best in this regard?

A: First: It is not prescribed to say Iqamah for the Nafilah (supererogatory) Prayers as it has no legal evidence.

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Second: The matter regarding reciting out loud in the (optional) night Prayer is flexible. It is better for a person offering Prayer individually or an Imam to recite out loud if this is more likely to increase their concentration. However, subvocal recitation is better in case it will increase their concentration or if it will prevent disturbing people surrounding them.

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The third question of Fatwa no. 5004

Q 3: Is it a sin not to perform supererogatory Salahs (prayers)?

A: A Muslim is not sinful for not performing supererogatory Salah while confining oneself to perform obligatory Salah. However, by not performing it, a person misses plenty of potential reward.

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Changing place to offer supererogatory Salah

The twenty fifth question of Fatwa no. 6505

Q 25: I notice that most worshipers after finishing congregational Salah (Prayer)

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change their places to perform supererogatory Salah, is there any merit in doing so?

A: As far as we know, there is no Sahih Hadith (authentic Hadith) reported from the Prophet (peace be upon him) in this regard. This matter is open to choice. Ibn `Umar (may Allah be pleased with him and his father) used to do that.

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Fatwa no. 11002

Q: When we finish performing Salah (prayer) behind an Imam, some of the worshippers say that we have to change our place if we want to perform supererogatory Salah. They said that performing obligatory and supererogatory Salah in the same place is not permissible. Is this saying valid?

A: If a person wants to perform supererogatory Salah after performing the prescribed one, there is no blame on him in doing so in the same place or to move to another place in the Masjid (mosque). Moreover, it is better for him to perform it at home.

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Nafilah is the same as Fardh with regard to its essential parts and obligations

Fatwa no. 11284

Q: is Salah Al-Nafilah (Superogatory Prayer) offered without iqamah (call to Salah)? Does it include Al-Tahiyyat (Tashahhud [a recitation in the sitting position in the second/ last unit of Prayer]) or not? is the Sunnah of Fajr (Supererogatory Salah) similar to other supererogatory Salah?

A: It is not prescribed to pronounce Iqamah for Nawafil, this should be done only for the five obligatory prayers. Whereas Al-Tahiyyat is obligatory in all prayers, Fardh (Obligatory Salah) or Sunnah (Supererogatory Salah) , and the Sunnah of Fajr is similar to the rest of the Nawafil, but it is the most stressed among all, for the saying of `Aishah (may Allah be pleased with her): ("The Prophet (peace be upon him) was never more caring in his adherence to any of the supererogatory prayers than he was in the two rak'ahs of Dawn.") (Agreed upon its authenticity by Imams Al-Bukhari and Muslim).

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Offering Salah between Adhan and Iqamah

The fifth question of Fatwa no. 8250

Q: I heard that Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque) should not be performed after Adhan (call to Prayer), because that time is for other supererogatory Salahs (Prayers). Is this true?

A: It is an act of Sunnah to offer two Rak`ahs between every Adhan and Iqamah (call to start the Prayer). It is reported that the Prophet (peace be upon him) said: (Between every two calls (Adhan and Iqamah) there is a Salah; between every two calls there is a Salah. In the third time he (peace be upon him) added: "For whoever wants to (do so).") This includes Sunnah Ratibah (supererogatory Prayer performed on a regular basis), such as Sunnah (supererogatory) Salah performed before Fajr (Dawn) Prayer. Accordingly, a person who enters the Masjid and offers the Sunnah Ratibah before Zhuhr (Noon) or Fajr Prayers, it will suffice for Tahiyyat-ul-Masjid.

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The second question of Fatwa no. 10739

Q 2: after we offer Maghrib (Sunset) Prayer, someone may give a religious sermon which may take a long time. Should we leave the Sunnah (supererogatory) Salah to listen to the sermon or what should we do? Also if the person misses the two Rak`ahs of Nafilah (supererogatory) Salah before Fajr (Dawn) Prayer, should he join the congregational Salah to offer them or should he offer them individually then join the obligatory Salah?

A: First:

If a religious sermon is being given in the Masjid (mosque), a Muslim should listen to it and then he may offer the Sunnah (supererogatory) Salah whether it is the Sunnah Salah of Zhuhr (Noon), Maghrib (Sunset) or `Isha' (Night) Prayer. **Second:** If a person goes to the Masjid before the Iqamah (call to start the Prayer) of Fajr Prayer, he should offer the Sunnah Salah before Fajr Prayer. This is sufficient for him instead of Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). If he goes to the Masjid after the Iqamah of Fajr Prayer, he should join the congregational Salah. After he finishes congregational Salah, he may offer the two Rak`ahs of Sunnah Salah but it would be better for him to delay them until sunrise.

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The third question of Fatwa no. 10902

Q 3: I work in an industrial area where a small Masjid (Mosque) exists that cannot hold more than two rows. what is the ruling on offering Supererogatory Prayers in front of the Imam after he finishes the obligatory Salah and turns to face the Ma'mums (persons being led by an Imam in Prayer)?

A: There is no harm in offering Supererogatory Prayers while the Imam is facing the Ma'mums after finishing the obligatory Salah.

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The remedy for shortfalls in obligatory Salahs

The fourth question of Fatwa no. 5727

Q 4: I heard a Hadith Qudsy (Revelation from Allah in the Prophet's words) in which the Messenger (peace be upon him) said that Salah (Prayer) is the first thing a servant will be asked about on the Day of Resurrection. Either it is perfect or flawed; in which case supererogatory Salah is examined to make up for any shortfall in obligatory Salah. The same applies to all deeds, as said by the Prophet (peace be upon him). Does the supererogatory Salahs we perform before and after the obligatory ones make up for any deficiency in the obligatory Salahs? May Allah reward you with the best.

A: Yes, a supererogatory act of worship makes up for any shortfall in an obligatory one, whether it is Salah, Sawm (fast), Zakah (obligatory charity), and so on. It is authentically reported by Ahmad, Abu Dawud, Ibn Majah, and Al-Hakim on the authority of Tamim Al-Dary that the Prophet (peace be upon him) said: (The first thing that a servant will be asked about on the Day of Resurrection will be their Salah. If it is found perfect, it will be recorded as perfect. But if something is lacking, He (Allah) will say (to the angels), 'See if My Servant has any voluntary Salah to make up for the shortfall in their obligatory Salah.' Then all the deeds will be reckoned similarly.)

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Hadith Sahih (authentic Hadith).

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The second question of Fatwa no. (6434)

Q 2: What is the ruling on whoever performs Nawafil (Supererogatory prayer) while sitting, as in case of Sunnah offered after the Obligatory prayer without a legal excuse for sitting?

A: It is permissible to offer Nafilah while sitting, but the reward in this case will be half of that granted if the person offering prayer stands while being able. Whereas if a person performs prayer in the sitting position due to illness and suchlike, they will be granted the full reward, for the saying of the Prophet (peace be upon him): (When a servant of Allah suffers from illness or sets on a journey, he will be granted the equal reward of whatever good work he is used to do when he is healthy or resident (in his home).) Narrated by Al-Bukhari in his Sahih (Authentic Book of Hadith).

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The first question of Fatwa no.(3769)

Q 1: Is it obligatory to recite a short Surah or whatever one can recite of the Qur'an after Al-Fatihah in any two rak'ahs of Al-Sunnah Al-ratibah (supererogatory prayers that were stressed and regularly performed by the Prophet) (e.g. Fajr, Dhuhr, Maghrib...etc.)? Or is it enough for a person to only recite Al-Fatihah in the Sunnah?

A: It is permissible for a person to recite Al-Fatihah or some Ayahs of the Qur'an in Al-Nafilah (supererogatory Salah [prayer]), so as to follow the sunnah of the Prophet (peace be upon him) and act according to the authentic Hadiths mentioned in this regard, but if a person restricts themselves to reciting Al-Fatihah, their Salah will still be valid.

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Sunnah Salah - better in home or at the Masjid?

The fourteenth question of Fatwa no. 6259

Q 14: Is it better to offer supererogatory Salahs (Prayers), such as the Shaf` (Prayer with an even number of units, particularly before the final unit of the odd-number prayer) and Witr (Prayer with an odd number of units), in home or at the Masjid?

A: It is mentioned in Sahih Muslim in a long Hadith that the Prophet (peace be upon him) said:

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﴾Perform (supererogatory) Salah in your homes; the best Salah performed by a person is that offered in his home, except the obligatory Salah.﴿ There is also the Hadith saying: ﴾The best Salah of a person is that which he offers in his home except the obligatory Salah.﴿

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The first question of Fatwa no. 8832

Q 1: I usually offer the obligatory Salah (Prayer) such as Zhuhr (Noon) Prayer at the Masjid (mosque). After I go home, I offer the Sunnah prayer. Sometimes, I offer the Sunnah prayer one or two hours after the obligatory Salah. What is the ruling on doing this?

A: If the situation is as you have mentioned, then there is no harm if you offer it before the elapse of its due time. However, it is better to offer the Nafilah (supererogatory) Salah as soon as possible lest you should miss it due to work or forgetfulness or the like.

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Fatwa no. 10772

Q: Is it preferable to offer Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet) in the Masjid (mosque) or at home?

A: It is preferable to offer supererogatory Salah (prayer) whether Al-Sunan Al-Rawatib or others at home except what is intended to be performed in the Masjid as Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). It was authentically reported that the Prophet (peace be upon him) said: ("Observe some of your Salahs in your houses and do not make them like graves.") The Prophet (peace be upon him) also said: ("The Salah a man offers in his house is more excellent than any other Salah performed in the Masjid except for the obligatory one.") However, Salah that is intended to be performed in congregation such as Tarawih (special supererogatory night Prayer in Ramadan) and Salat-ul-Kusuf (Prayer on a solar eclipse) should be performed in the Masjid, and likewise Salat-ul-`Eid (the Festival Prayer) and Salat-ul-Istisqa' (Prayer for rain) that are to be performed in Musalla (a place for Prayer).

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The second of Fatwa no. 5107

Q 2: Some worshipers interrupt the supererogatory Salah (Prayers) they are performing once the obligatory Salah commences; is this permissible?

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A: Once the obligatory Salah commences, it is not permissible to start offering a supererogatory Salah. This is based on the general ruling in the Hadith of the Prophet (peace be upon him): ﴾When Iqamah is announced, there should be no Salah except the obligatory one.﴿ (Related by Muslim and others) Accordingly, when the obligatory Salah commences while a worshiper is offering a supererogatory one, they should stop it in compliance with the Hadith mentioned previously; also because the obligatory Salah takes precedence.

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Q 3: Some people offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) even at the times when it is prohibited to offer supererogatory Salah (Prayer) or make up for Sunnah Salah of Fajr (Dawn) immediately after Fajr Prayer. Is this permissible?

A: First, when a person enters the Masjid at a time when it is prohibited to offer supererogatory Salah, they should offer Tahiyyat-ul-Masjid before sitting. This is based on the general command of the Prophet (peace be upon him): (When anyone of you enters the Masjid, they should not sit until they offer two Rak`ahs.) **Second,** in regard to the two supererogatory Rak`ahs (units of Prayer) before Fajr Prayer, if missed before Fajr Prayer, a worshiper may offer them after it. Abu Dawud, according to his Sanad (chain of narrators), related on the authority of Qays ibn `Amr that he said: (The Messenger of Allah (peace be upon him) saw a man praying two Rak`ahs after Fajr Prayer was over. The Messenger of Allah (peace be upon him) said, 'Fajr Prayer consists of two Rak`ahs.' The man replied, 'I did not pray the two Rak`ahs before Fajr Prayer, so I offered them now.' The Messenger of Allah (peace be upon him) remained silent.) This indicates that if a person misses the two-unit supererogatory Salah performed before

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Fajr Prayer, they may offer it after Fajr Prayer, though it would be better to offer it after the sun has risen high in the sky, because the Messenger of Allah (peace be upon him) said: (Anyone who misses the two (supererogatory) Rak`ahs of Fajr may offer them after the sun rises.) (Related by Al-Tirmidhy, Ibn Hibban in his Sahih, and Al-Hakim in his Mustadrak and he commented: "It is a Sahih Hadith in accordance with the transmission conditions of Al-Bukhari and Muslim, but they did not narrate it." This Hadith was also related by Al-Daraqutny and Al-Bayhaqy in the Sunan [Hadith compilations classified by jurisprudential themes])

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The fifth question of Fatwa no. 6019

Q 5: Is it obligatory to offer the two supererogatory Rak`ahs (units of Prayer) before Fajr (Dawn) Prayer? If the prescribed time of Fajr Prayer is over, which should be offered first: these two supererogatory Rak`ahs or Fajr Prayer? Does a person have to offer these two Rak`ahs before offering the two Rak`ahs of Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) if one enters the Masjid (mosque) after the Adhan (call to Prayer) is announced?

A: The two Rak`ahs performed before Fajr Prayer are included among the supererogatory Salahs that were regularly performed by the Messenger of Allah (peace be upon him). If the prescribed time of Fajr Prayer is over, these two Rak`ahs have to be offered before Fajr Prayer. If a person forgets to offer these two Rak`ahs at home and enters the Masjid after the Adhan is announced, one has to offer them and there will be no need to offer Tahiyyat-ul-Masjid, as they are sufficient.

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Abandoning Al-Sunan Al-Rawatib

The first question of Fatwa no. 7404

Q 1: Some worshipers leave the Masjid (mosque) quickly once the Imam (the one who leads congregational Prayer) finishes the Salah (Prayer) without offering Sunnah (supererogatory) Salah or Istighfar (seeking forgiveness from Allah). Will they be punished for doing so?

A: They will not be punished for abandoning supererogatory Salahs. Yet, by abandoning the supererogatory Salahs legislated after the obligatory ones they will be deprived of their reward. It is better that they perform Al-Sunan Al-Rawatib (supererogatory Salahs that were stressed and regularly performed by the Prophet) at home, but they should not leave before the Adhkar (invocations and Remembrances said at certain times on a regular basis) have been said after performing Salah.

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Offering supererogatory Salah (prayer) after the Adhan (call to Prayer) of Fajr (Dawn)

The third question of Fatwa no. 4666

Q 3: Some people offer a Nafilah (supererogatory) Salah (prayer) after the Adhan of Fajr is announced once they enter the mosque. Moreover, on commencing their Salah they promulgate their intention loudly saying, "I intend to offer such-and-such Salah." Is such a practice of theirs permissible?

A: No Nafilah except the stressed Sunnah of Fajr should be performed after the Adhan of Fajr is announced. Moreover, the stressed Sunnah of Fajr may replace Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). Furthermore, the intention marking commencing a certain Salah is located in one's heart - i.e. promulgating it whether loudly or in a low voice, such as saying, "I intend to offer such-and-such Salah" - is a Bid`ah (rejected innovation in religion). However, if someone offers the stressed Sunnah of Fajr at home and then comes to the Masjid (mosque) before the Iqamah (call to start the Prayer) is announced, they may offer Tahiyyat-ul-Masjid.

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tahiyyat-ul-Masjid and the Sunnah of Fajr Prayer

The second question of Fatwa no. 7396

Q 2: I entered the Masjid (mosque) after the Adhan (call to Prayer) of Fajr (Dawn Prayer). The time was too short for me to offer Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque). Should I have waited for the Iqamah (call to start the Prayer) that would begin shortly or

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offered Tahiyyat-ul-Masjid and then join the congregational Salah? If the time I have is sufficient only for either offering Tahiyyat-ul-Masjid or the Sunnah of Fajr, which one should be performed?

A: If this is the case, perform the Sunnah of Fajr and it will be sufficient for Tahiyyat-ul-Masjid even if there is enough time for both. In case the Iqamah (call to start the Prayer) of Fajr is pronounced before you finish the Sunnah of Fajr, it is better to stop the Sunnah and join the congregational Salah of Fajr after which you should offer the Sunnah or you may offer it after the sunrise.

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The third question of Fatwa no. 7845

Q 3: Do the two supererogatory Rak`ahs (units of Prayer) before Fajr (Dawn) Prayer suffice for Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)? Is it wrong that a worshiper performs both Tahiyyat-ul-Masjid and the two supererogatory Rak`ahs of Fajr Prayer?

A: The two supererogatory Rak`ahs offered before Fajr Prayer will count as sufficient to fulfill both: the Sunnah Salah of Fajr and Tahiyyat-ul-Masjid. This is the preferred course of action. However, if a worshiper offers Tahiyyat-ul-Masjid first, then the two supererogatory Rak`ahs before Fajr Prayer, there is nothing wrong in that.

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The fifth question of Fatwa no. 6044

Q 5: Is it permissible to perform the supererogatory two Rak`ahs (unit of prayer) before the Fajr (Dawn) Prayer if the time of the Fajr Prayer has passed? Moreover, if a person comes to the Masjid (mosque) after the second Adhan (call to prayer), should he perform the supererogatory Salah performed before the Fajr Prayer or Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)?

A: If a Muslim forgets to perform Fajr Prayer or sleeps until the sun rises, they are allowed to perform two Rak`ahs as supererogatory Salah before offering the Fajr Prayer. If a person enters the Masjid to perform Fajr Prayer and there is no time to offer supererogatory Salah, they can perform two Rak`ahs intending both Tahiyyat-ul-Masjid and the two supererogatory Rak`ahs performed before Fajr Prayer.

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The third question of Fatwa no. 10799

Q 3: Nowadays, we are holding tactical exercises outside Riyadh and we are far from urban regions, so we shorten Salah (Prayer). What is the ruling on the Nafilah (Supererogatory) Salah we offer before and after the obligatory Salah?

A: the regular supererogatory prayers should not be performed by a traveler except for the two Rak`ahs of Fajr (Dawn) Salah. It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that `Abdullah ibn `Umar (may Allah be pleased with them) said, (I accompanied the Prophet (peace be upon him) and did not see him offer the supererogatory Salah while traveling.) Allah (Exalted be He) says,

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(Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow) According to the Hadith narrated by Yazid ibn Zuray`, it was said by Hafs ibn `Asim: When I was sick and Ibn `Umar came to visit me, I asked him about offering the supererogatory Salah while traveling. He said, (I accompanied the Messenger of Allah (peace be upon him) on a journey but I did not see him offering supererogatory Salah. Were I to offer supererogatory prayer, I would have completed (compulsory prayer).) Al-Bukhari related on the authority of Hafs ibn `Asim that (He heard Ibn `Umar saying: I accompanied the Prophet (peace be upon him) and he never offered more than two Rak`ahs during the journey. Abu Bakr, `Umar and `Uthman used to do the same.)

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The first question of Fatwa no. 10975

Q 1: is it lawful to perform two Rak`ahs after the two supererogatory Rak`ahs of Fajr (Dawn) Prayer? What is the ruling if I perform these two Rak`ahs? Give us your Fatwa, may Allah reward you.

A: A Muslim may only perform the two supererogatory Rak`ahs when the time of Al-Fajr Prayer is due. This is the practice of the Prophet (peace be upon him) during his lifetime. Whoever offers more supererogatory prayers in addition to

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the two regular ones with no sound reason, is going against the Sunnah, for the Prophet (peace be upon him) said, ﴾There is no prayer (to be offered) after dawn except the (missed) two Rak`ahs of the Fajr prayer.﴿

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offering the two supererogatory Rak`ahs (units of prayer) prior to Fajr Prayer after Iqamah (call to start the Prayer)

The seventh question of Fatwa no. 4042

Q 7: If upon entering the Masjid (mosque) to offer the Fajr (Dawn) Prayer, I find people praying in congregation, should I join them immediately or do I have to offer the two supererogatory Rak`ahs (units of prayer) prior to Fajr Prayer? If I join the congregation, when can I offer these two Rak`ahs?

A: If upon entering the Masjid, a Muslim finds his fellow Muslims praying in congregation, he has to join them immediately and delay offering the two supererogatory Rak`ahs which are regularly performed prior to Fajr Prayer. This is based on the Hadith in which the Prophet (peace be upon him) said, ﴾When the prayer commences then there is no prayer (valid), but the obligatory prayer.﴿ Narrated by Muslim. The two supererogatory Rak`ahs prior to Fajr may be offered after Fajr Prayer has been offered or after sunrise.

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The fourth question of Fatwa no. 7519

Q 4: If a person performs the supererogatory Salah (prayer) done before the Fajr (Dawn) Prayer at home, then he goes to the Masjid (mosque), should he perform Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) upon entering it? What is the evidence for this?

A: If you perform the supererogatory Salah done before Fajr Prayer at home then come to the Masjid, you are allowed to perform Tahiyyat-ul-Masjid. This is proven by the general meaning of the saying of the Prophet (peace be upon him): ("When anyone of you enters the Masjid, he should not sit till he observes two Rak`ahs.")

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The second question of Fatwa no. 7466

Q 2: is it permissible for a Muslim to combine the Sunnah (supererogatory) Salah of Wudu' (ablution), Zhuhr (Noon), and Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) with the same intention if he is in a hurry? He usually offers each prayer individually when not in a rush.

A 2: If a Muslim offers Wudu' and enters the Masjid (mosque) after the Adhan (call to Prayer) of Zhuhr and performs two Rak`ahs intending them as Tahiyyat-ul-Masjid, and Sunnah prayers of Wudu' and Zhuhr, that would count for him,

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for the Prophet (peace be upon him) said, (Deeds are rewarded based upon intentions, and every person will be rewarded according to what he intended.) However, it is Sunnah to offer another two Rak`ahs to complete the regular Sunnah (supererogatory) Salah of Zhuhr, for the Prophet (peace be upon him) used to perform four Rak'ahs as supererogatory prayers before Zhuhr.

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The seventh question of Fatwa no. 8311

Q 7: Is it permissible to offer a two-Rak`ah Nafilah (supererogatory) Salahs of a certain obligatory Salah (prayer) with the same intention as that of another obligatory Salah or as that of Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)?

A: It is permissible to offer a two-Rak`ah Nafilah of a certain obligatory Salah with the same intention as that of Tahiyyat-ul-Masjid. It is not, however, permissible to offer a two-Rak`ah Nafilah of a certain obligatory Salah with the same intention as that of another obligatory Salah.

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The first question of Fatwa no. 8964

Q 1: what is the ruling on the Sunnah (supererogatory) Salah before `Asr (Afternoon) Prayer? Does it consist of two, four or more Rak`ahs (unit of Prayer)?

A: A Muslim may offer four Rak`ahs (unit of Prayer) before `Asr (Afternoon) Prayer and recite Taslim (salutation of peace ending the Prayer) after each two Rak`ahs. Because the Prophet (peace be upon him) said, (May Allah have mercy on a man who performs four Rak`ahs before `Asr (Afternoon) Prayer.) Related by Ahmad, Abu Dawud, Al-Tirmidhy who considered it a Hasan (good) Hadith and Ibn Khuzaymah who considered it a Sahih (authentic) Hadith as stated by Al-Hafizh ibn Hajar in his Book Bulugh Al-Maram. Also because the Prophet (peace be upon him) said, (The Sunnah (supererogatory) Salah by night and day should consist of pairs of Rak`ahs.) Related by Imam Ahmad and Ahl-ul-Sunan (the Four Compilers of Hadith, i.e. Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) with a Hasan Isnad (a good chain of narrators).

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The fourth question of Fatwa no. 9328

Q 4: A person goes to the Masjid (mosque) 30 to 45 minutes before `Asr (Afternoon) Prayer

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and offers four Rak`ahs (unit of Prayer) with two Taslim (salutation of peace ending the Prayer) intending to be Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) as well as the Sunnah (supererogatory) Salah of `Asr Prayer. Then, the Mu'adhin (caller to Prayer) recites the Adhan (call to Prayer) of `Asr Prayer while he is sitting in the Masjid (mosque) and is reciting Qur'an. Should he offer the Sunnah (supererogatory) Salah of `Asr Prayer after hearing the Adhan or are the four Rak`ahs he offered before the Adhan sufficient and there is no blame on him since he recites the Qur'an and it is mentioned in the Hadith that a person is rewarded for every letter he recites? Would it be better if he offers the Sunnah Salah of `Asr Prayer after the Adhan?

A: salah should be performed after the Adhan according to the saying of the Prophet (peace be upon him), ﴾There is a prayer between each two calls (Adhan and Iqamah).﴿ and according to his saying, ﴾May Allah have mercy on a man who performs four Rak`ahs before Al-`Asr (Afternoon) Prayer.﴿ Therefore, it is desirable for a person to offer two or four Rak`ahs according to the two Hadith mentioned above, however this is not obligatory upon him.

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The fifteenth question of Fatwa no. 6261

Q 15: Should we perform two Rak`ahs (unit of prayer) before the Maghrib (Sunset) Prayer or not? Are they from the Sunnah of the Prophet (peace be upon him)?

A: It was authentically reported that the Prophet (peace be upon him) said: ("Pray (two supererogatory Rak`ahs) before the Magrib Prayer. He (the Prophet) said it three times, and the third time he said: 'This applies to those who wish to do it.'")

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The Prophet (peace be upon him) said that lest people should think that it is obligatory. This Hadith was reported by Al-Bukhari and Muslim. They also reported on the authority of Anas (may Allah be pleased with him) that he said: (When the Mu'adhin (caller to prayer) pronounced the Adhan, some of the Companions of the Prophet (peace be upon him) would proceed to the pillars of the Masjid (for prayer) till the Prophet (peace be upon him) arrived and in this way they used to offer two Rak`ahs before the Maghrib Prayer. There used to be a little time between the Adhan and the Iqamah (call to start the Prayer).) In the narration reported by Muslim, he (Anas) said: ("We were in Al-Madinah, and as the Mu'adhin called for Al-Maghrib Prayer we used to rush to positions behind the pillars of the Masjid, then perform two units of prayers such that a strange man would enter the Masjid thinking that Maghrib Prayer was being observed due to the large number of people offering Salah.")

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The second question of Fatwa no. (6914)

Q 2: It was narrated by Al-Bukhari on the authority of `Abdullah Ibn Mughaffal that the Prophet (peace be upon him) said:** (Pray (Two Rak`ahs) before Magrib prayer. Pray (Two Rak`ahs) before Magrib prayer, then after the third time he said: "For whoever wishes to do so") **lest people should take it as a Sunnah (stressed sunnah). What is meant by offering Salah before Maghrib?

A: This means praying two Rak`ahs as a Nafilah (Supererogatory prayer).

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The fourth question of Fatwa no. 2687

Q 4: some people claim that the supererogatory salah offered after the Maghrib (sunset) Prayer is not obligatory. Is this claim true?

A: Offering two Rak`ahs after the Maghrib Prayer is not obligatory; it is an act of Sunnah according to the Hadith mentioned in this regard. Among them is the Hadith narrated by `Abdullah ibn `Umar (may Allah be pleased with them both) who said, (I remember from the Messenger of Allah (peace be upon him) that he used to perform two Rak`ahs before Zhuhr and two Rak`ahs afterwards, two Rak`ahs after Maghrib, two Rak`ahs after `Isha', and two Rak`ahs before Fajr, a time when nobody would enter the house of the Prophet (peace be upon him). Hafsah related to me that when the time of Fajr begins and the Mu'dhin calls the Adhan, he (peace be upon him) performed two Rak`ahs.)

Narrated by Ahmad, Al-Bukhari, and Muslim.

Moreover, on the authority of Um Habibah (may Allah be pleased with her), who reported by Al-Nasa'y and Al-Tirmidhy, that the Prophet (peace be upon him) performed four Rak`ahs before Zhuhr Prayer. This Hadith is classified as authentic by Al-Tirmidhy. Also, Al-Bukhari narrated on the authority of `Aishah (may Allah be pleased with her) who said (The Prophet (peace be upon him) never missed four (Rak`ahs) before the Zhuhr Prayer.)

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Fatwa no. 12009

Q: I read a Hadith in which the Messenger of allah (peace be upon him) is reported to have said, (Whoever prays six Rak`ahs (units of prayer) after Maghrib (Sunset) Prayer and does not say anything bad in between them, will have a reward equal to the worship of twelve years.) **Is this a Sahih (authentic) Hadith? How are the six Rak`ahs performed? I know that the regular Sunnah prayer of Maghrib is two Rak`ahs only.**

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A: The above Hadith is not authentic as its Sanad (chain of narrators) includes `Umar ibn Abu Khath`am. Al-Bukhari said, "Abu Khath`am is Munkar Al-Hadith (i.e., his Hadith is to be rejected)." He also classed it as a Hadith of the lowest degree of Da`if (weakness).

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The fourth question of Fatwa No. 9604

Q 4: We know from the books of jurisprudence that there is a Sunnah (supererogatory) Salah after `Isha' (Night) Prayer. Is this Sunnah Salah different from the Shaf` (two units of Prayer, particularly before the final unit of the odd-number prayer) and the Witr (Prayer with an odd number of units)?

A 4: the Sunnah Salah that comes after `Isha' is two Rak`ahs, other than Shaf` and Witr.

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The first question of Fatwa no. (5928)

Q 1: is it permissible for a traveler to offer Salahs (prayers) other than the obligatory ones; that is to say, to offer Nawafil (supererogatory Salah) as one is used to before travelling? Or should they restrict themselves to

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offer the Faridhah (Obligatory prayer) only and leave the Witr (Prayer with an odd number of units) and other Sunan?

A: It is not prescribed to offer Al-Sunan Al-Rawatib (supererogatory Salahs that were stressed and regularly performed by the Prophet) during traveling except for Fajr Prayer and Witr (Prayer with an odd number of units), for the Prophet (peace be upon him) used to maintain offering them whether he was traveling or not.

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The second question of Fatwa no. 6936

Q 2: does Salat-ul-`Eid (the Festival Prayer) or Salat-ul-Istisqa' (Prayer for rain) replace Salat-ul-duha (supererogatory Prayer after sunrise) or not?

A: No, Salat-ul-`Eid or Salat-ul-Istisqa' are not substitutes for Salat-ul-Duha.

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The second question of Fatwa no. 13043

Q 2: I want to offer twelve supererogatory Rak`ahs (units of Prayer) at midmorning. May I offer them as successive or separated units each consisting of two Rak`ahs?

A: The time for offering Salat-ul-Duha (supererogatory Prayer after sunrise) starts after the sun rises to the height of a spear above the horizon and ends when the sun comes to its zenith. One may perform Salat-ul-Duha at any time within this period.

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The third question of Fatwa no. 3475

Q 3: does Salat-ul-duha (supererogatory Prayer after sunrise) become obligatory for life upon whomever performs it, or not?

A 3: Salat-ul-Duha is not obligatory upon whomever performs it once or a number of times, rather it remains a Sunnah Salah, as it is supererogatory prayer and not compulsory.

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Sujud-ul-Tilawah

(Part No. 7; Page No. 260)

The third question of Fatwa no. 7900

Q 3: What is the ruling on Sujud-ul-Tilawah (Prostration of Recitation)? Should Taslim (salutation of peace ending the Prayer) be made when Sujud-ul-Tilawah is performed during recitation of the Qur'an outside Salah (Prayer)? What is the Du`a' (supplication) that should be said in Sujud-ul-Tilawah? If someone is offering Salah and one of Ayat-ul-Sujud (Qur'anic verses of Prostration) is recited at the end of the Surah (Qur'anic chapter), should they start to recite the next Surah after rising up from Sujud (prostration) or just proceed directly to Ruku` (bowing)?

A: Sujud-ul-Tilawah is an act of Sunnah. There is no Nas (Islamic text from the Qur'an or the Sunnah) to support that Taslim should be made after performing it; therefore, no Taslim should follow Sujud. It is not obligatory for someone who offers Salah and performs Sujud-ul-Tilawah at the end of Surahs such as Al-A`raf, Al-Najm, and Al-`Alaq, to recite more Qur'an after rising from Sujud-ul-Tilawah and before bending for Ruku`; but there is nothing wrong if they do. The Du`a' that should be said is the same as that said in Sujud during Salah.

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The second question of fatwa no. 2437

Q 2: when someone is reciting the Qur'an and does Sujud-ul-Tilawah (Prostration of Recitation), should they say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") when prostrating and when rising up from the Sujud (prostration) or just when prostrating? Should they recite the Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) and should they say the Taslim (salutation of peace ending the Prayer)?

A: Firstly: They should say Takbir when prostrating, as

related by Abu Dawud in his Sunan (Hadith compilation classified by jurisprudential themes) on the authority of Ibn `Umar (may Allah be pleased with them) who said, ﴿The Messenger of Allah (peace be upon him) used to recite the Qur'an to us. When he came upon Ayat-ul-Sujud (Qur'anic verses of Prostration), he would say Takbir and prostrate, and we would prostrate.﴾ A Muslim should not say Takbir when rising from the Sujud, as it was not confirmed that he (peace be upon him) did so. Sujud-ul-Tilawah is an act of worship and acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion), they are limited to what was proved in the Shari`ah texts. It was related that the Takbir is only said when going into Sujud-ul-Tilawah and not when rising from it, unless the Ayat-ul-Sujud are recited while offering Salah (prayer), then the Takbir is said when prostrating and when rising from the Sujud. There are many Sahih (authentic) Hadith that mention how the Prophet (peace be upon him) used to offer Salah, which report that he used to say Takbir when prostrating and when rising from prostration. **Secondly:** The Tashahhud should not be said during Sujud-ul-Tilawah nor the Taslim, as the Prophet (peace be upon him) did not do so. Sujud-ul-Tilawah is an act of worship and acts of worship, as was mentioned, are Tawqifiy. So you should not resort to Qiyas (analogy) and include the Taslim or Tashahhud in the Sujud-ul-Tilawah as it is in Salah.

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The fifth question of Fatwa no. 1500

Q 5: Some people believe that it is not a requirement

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to be in a state of Taharah (ritual purification) and face the Qiblah (Ka`bah-direction faced in Prayer) when performing Sujud-ul-Tilawah (Prostration of Recitation), while others say that it is. Which opinion is correct?

A: Some scholars consider Sujud-ul-Tilawah a Salah (Prayer) and, on the basis of this opinion, stipulate the conditions of Taharah, facing the Qiblah, Takbir (saying: "Allahu Akbar [Allah is the Greatest]") when prostrating and upon rising from Sujud, and offering Taslim (salutation of peace ending the Prayer). Other scholars consider it an act of `Ibadah (worship), yet not similar to Salah, and therefore do not deem the abovementioned conditions - such as Taharah, facing the Qiblah, and the other conditions - necessary. This is the preponderant opinion, as we do not have any evidence supporting the necessity of meeting these conditions. However, whenever it is possible to face the Qiblah or be ritually pure when performing Sujud-ul-Tilawah, this is preferred, to avoid the divergent opinions of scholars.

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The seventh question of Fatwa no. 6267

Q 7: is it permissible for a menstruating woman to do the Sujud-ul-Tilawah (Prostration of Recitation) and the Sujud-ul-Shukr (Prostration of Thankfulness to Allah)? If it is not permissible, can she glorify Allah verbally (by saying: "Subhana Allah [Glory be to Allah]") when hearing Ayat-ul-Sujud (Qur'anic verses of Prostration)?

A: Firstly: When a woman is allowed to recite the Qur'an, she is permitted to do the Sujud-ul-Tilawah, whether she listens to it or recites it.

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The soundest opinion is that it is permissible for a woman to recite from memory, but not from the Mus-haf (Arabic Qur'an), and she is permitted to prostrate, because it is not a Salah (prayer), but a way of showing submissiveness to Allah and an act of worship, like Dhikr (Remembrance of Allah).

Secondly: It is not conditional for a reciter or a listener to be in a state of Taharah (ritual purification) to perform Sujud-ul-Tilawah or Sujud-ul-Shukr, because they do not have the same ruling of Salah.

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The fourth question of Fatwa no. 13376

Q 4: Is it permissible for a woman reciting the Qur'an to prostrate upon coming across one of Ayat-ul-Sujud (Qur'anic verses of Prostration) while she is not wearing Khimar (veil covering to the waist)?

A: It is better that her head be covered when she prostrates, but hopefully it is not wrong if she performs Sujud-ul-Tilawah (Prostration of Recitation) without covering her head, because Sujud-ul-Tilawah does not have the same ruling as Salah (Prayer). Rather, Sujud-ul-Tilawah is a way of showing submission to Allah (Glorified be He) and a means of approach, similar to reciting Adhkar (invocations and Remembrances said at certain times on a regular basis) and performing other righteous works.

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Passing in front of a worshiper offering Sujud-ul-Tilawah

The ninth question of Fatwa no. 6320

Q 9: What is the ruling on passing in front of a worshiper who is performing Sujud-ul-Tilawah (Prostration of Recitation)?

A: There is nothing wrong in this.

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The eighth question of Fatwa no. 7044

Q 8: Is it permissible to perform Sujud-ul-Tilawah (Prostration of Recitation) at the times when it is prohibited to offer supererogatory Salah (Prayer), such as the time of sunrise?

A: Yes, according to the more correct of the two scholarly opinions, it is permissible to perform Sujud-ul-Tilawah at such times, because it does not have the same ruling as Salah. Even if Sujud-ul-Tilawah has the same ruling as Salah, it is still deemed permissible to prostrate during such times, because Sujud is made for a specific reason, and therefore has the same ruling as occasional Salahs offered for specific reasons, such as Salat-ul-Kusuf or Salat-ul-Tawaf (two-unit Prayer performed after circumambulating the Ka`bah), which can be offered if they coincide with one of the prohibited times.

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The first question of Fatwa no. 9328

Q 1: If a worshiper is sitting reciting the Qur'an in the Masjid (mosque) or any other place and comes across one of Ayat-ul-Sujud (Qur'anic verses of Prostration), is it better to stand up and prostrate or just to prostrate while sitting at their place?

A: We do not know of any evidence which substantiates the legitimacy of standing up to perform Sujud-ul-Tilawah (Prostration of Recitation).

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The ninth question of Fatwa no. 8864

Q 9: What is the description of the Salah of thankfulness to Allah (Exalted be He)? What are its Rukns (integral pillars) and conditions?

A: Sujud-ul-Shukr (Prostration of Thankfulness to Allah) is Islamically recommended for whatever is pleasing, whether to thank Allah for some benefit that He bestowed or for some harm that He kept away. Many Hadiths and Athar (narrations from the Companions) indicate this, among which is the Hadith narrated by Abu Bakrah (may Allah be pleased with him): ﴾Whenever the Prophet (peace be upon him) received something good or heard any good news, he (peace be upon him) would fall down prostrating in thankfulness to Allah (Exalted be He).﴿

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(Related by Imams Ahmad, Abu Dawud, Al-Tirmidhy, and Ibn Majah) Al-Tirmidhy said: "It is Hassan Gharib (a good Hadith that is strange to come from this chain of narration)." According to the wording reported by Ahmad: ﴾He (Abu Bakrah) saw that the Prophet (peace be upon him) upon receiving the glad tidings of his troops' victory over the enemy, was lying with his head resting on the lap of `Aishah; he (peace be upon him) got up and fell in prostration.﴿

There is also the Hadith narrated by `Abdul-Rahman ibn `Awf, who said: ﴾The Prophet (peace be upon him) went out to the place where Sadaqah (voluntary charity) was kept, and upon entering he prostrated for a long time. Then he raised his head and said, 'Jibril (Gabriel) came to me with the good news that Allah (Exalted and Glorified be He) says (to me): Anyone who sends blessings on you, I will send blessings on them, and anyone who sends greetings of peace to you, I will send greetings of peace to them,' so I prostrated in thankfulness to Allah.﴿ (Related by Ahmad) Al-Mundhiry said: "The Hadith of Sujud-ul-Shukr is based on the narration of Al-Bara', through authentic Isnad (chain of narrators), in addition to that of Ka`b ibn Malik and others)."

As for the Athars (narrations from the Companions), Abu-Bakr (may Allah be pleased with him) offered Sujud-ul-Shukr when he received the news of the execution of Musaylimah, the Liar, as related by Sa`id ibn Mansur in his Sunan (Hadith compilations classified by jurisprudential themes). Also `Aly

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(may Allah be pleased with him) prostrated when he found Dhul-Thudayyah among the (dead) Khawarij (separatist group that believes committing a major sin amounts to disbelief), as related by Ahmad in his Musnad (Hadith compilation). Moreover, Ka`b ibn Malik prostrated in the lifetime of the Prophet (peace be upon him) when he was given the glad tidings that Allah accepted his repentance. Authenticity of the story is agreed upon.

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The second question of Fatwa no. 8065

Q 2: I used to perform Sujud-ul-Shukr (Prostration of Thankfulness to Allah) after performing Witr (Prayer with an odd number of units) during the last part of the night and upon finishing Salat-ul-Duha (supererogatory Prayer after sunrise). Is it permissible to do so at any time?

A: One is permitted to perform Sujud-ul-Shukr on receiving a blessing. But performing it regularly after Witr and Salat-ul-Duha in such a manner has no basis in religion.

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Performing Salah (Prayer) for a specific reason at times when prayers are forbidden

Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)

The sixth question of Fatwa no. 6914

Q 6: Hadith have been reported including that narrated by Ibn `Umar (may Allah be pleased with both) who said,** (I memorized (a tradition of) ten Rak`ahs (units of prayer) of Nawafil (supererogatory prayers) from the Prophet (peace be upon him): two Rak`ahs before Zhuhr (Noon) Prayer and two after it; two Rak`ahs after Maghrib (Sunset) Prayer in his house, and two Rak`ahs after `Isha' (Night) Prayer in his house, and two Rak`ahs before Fajr (Dawn) Prayer.) **Related by Al-Bukhari. It is also narrated on the authority of Um Habibah bint Abu Sufyan that the Prophet (peace be upon him) stated,** (Whoever prays twelve Rak`ahs of prayer voluntarily in a day and night, Allah will build him a house in Jannah (Paradise). These twelve Rak`ahs are: Four Rak`ahs before the Zhuhr (Noon) Prayer and two Rak`ahs after it, two Rak`ahs after Magrib (Sunset) Prayer, two Rak`ahs after `Isha (Night) Prayer and two Rak`ahs before the Fajr (Dawn) Prayer.) **Related by Al-Tirmidhy, and he said: This is a Hasan (sound) and authentic Hadith.

Are the two Rak`ahs of Tahiyyat-ul-Masjid included among the Rak`ahs mentioned in the two Hadith? Do the two supererogatory Rak`ahs after `Isha' Prayer the two Shaf` Rak`ahs (two units of Prayer, particularly before the final unit of the odd-number prayer)?

A 6: the regular supererogatory Salah performed before the obligatory Salah serve as tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque), because it is important for the Muslim not to sit in the Masjid before performing Salah. So, if he offers the regular supererogatory Salah, it will be sufficient for him. The same applies when entering the Masjid and the congregational Salah has already begun. In this case there is no need to offer the two Rak`ahs of Tahiyyat-ul-Masjid as the obligatory Prayer will count for it.

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The third question of Fatwa no. 7818

Q 3: It is well-known that Fajr (Dawn) Prayer is two Rak`ahs (unit of Prayer). One is recommended to perform two supererogatory Rak`ahs before Fajr Prayer. But I noticed that many people perform four Rak`ahs before Iqamah (call to start the Prayer) believing that the first two Rak`ahs are for Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and last two Rak`ahs a recommended supererogatory Salah. Is it permissible to do so? Are these two supererogatory Rak`ahs sufficient for Tahiyyat-ul-Masjid?

A: If one performs the two supererogatory Rak`ahs that are to be done before Fajr Prayer in the Masjid, then he is not required to perform Tahiyyat-ul-Masjid. But If he performs these two Rak`ahs at home and then comes to the Masjid, he is permitted to perform Tahiyyat-ul-Masjid before the announcement of Iqamah. However, if Iqamah is announced, he is not required to perform Tahiyyat-ul-Masjid.

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The second question of Fatwa no. 8066

Q 1: Does offering Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) on entering the Masjid (mosque) replace the two-Rak`ahs of the Sunnah of Fajr, or should we offer the two-Rak`ah stressed Sunnah of Fajr after offering Tahiyyat-ul-Masjid?

A: Offering the stressed Sunnah of Fajr on entering the Masjid replaces offering Tahiyyat-ul-Masjid. However, it is good to offer a two-Rak`ah supererogatory Salah with the intention of both of them.

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The third question from Fatwa no. 9308

Q 3: do the Imam (the one who leads congregational Prayer) and Ma'mum (a person being led by an Imam in Prayer) have to offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) if they offer the Sunnah (supererogatory) Salah of Fajr (dawn) Prayer at home then come to the Masjid to offer Fajr Prayer?

A: If the situation is as you have mentioned, then they should perform Tahiyyat-ul-Masjid upon entering the Masjid (mosque) and before sitting. The Imam may initiate the Iqamah (call to start the Prayer) and hence he will not have to offer Tahiyyat-ul-Masjid because the obligatory Salah will be sufficient and the same ruling applies to the Ma'mum.

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The fourth question of Fatwa no. 6391

Q 4: i entered the Masjid (mosque) while the Adhan (call to Prayer) was being called. Should i offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) or wait until the Adhan is over?

A: It is better to repeat the Adhan first and then offer Tahiyyat-ul-Masjid

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to benefit from both. It is noteworthy that this matter is flexible.

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The first question of Fatwa no. 2718

Q 1: Please, inform us of the preponderant opinion of scholars regarding whether it is permissible to offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and the Sunnah of Wudu' (ablution) Salahs (prayers) at the times in which offering supererogatory Salah is forbidden or not.

A: The preponderant opinion of scholars is that supererogatory Salah performed for a specific reason such as Tahiyyat-ul-Masjid, the two Rak`ahs of Tawaf (circumambulating the Ka`bah) and funeral Salah should be performed, even if it is during a time in which offering supererogatory Salah is forbidden or otherwise. However, it is unobjectionable to abstain from offering such Salahs at times in which offering supererogatory Salah is forbidden so as to combine between conflicting evidences on the issue. In fact, texts indicating that it is impermissible can be understood in the context of offering supererogatory Salah at these times without a specific reason. On the other hand, evidence to the effect of permissibility can be understood in the context of offering Salah at such times for urgent reasons. This is referred to by Shaykhul-Islam Ahmad ibn Taymiyyah and his disciple eminent scholar Ibn Al-Qayyim as well as other investigating scholars.

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The third question of Fatwa no. 4918

Q 3: performing Salah (prayer) before the Adhan (call to prayer) of Maghrib (Sunset) prayer

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A 3: Performing supererogatory Salah before sunset is not permissible, unless there is a specific reason as in the case of performing Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). The Hadith narrated in Sahih Muslim reads, (There is no Salah after the `Asr (Afternoon) Prayer until the sun sets.) However, it is permissible to perform supererogatory Prayer after sunset and before the Adhan (Call to Prayer) of Maghrib (Sunset) Prayer.

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The second question of Fatwa no. 6818

Q 2: It was authentically reported that the Messenger of Allah (peace be upon him) went out (to an open area) to perform Salat-ul-`Eid (the Festival Prayer). Men and women went out along with the Prophet (peace be upon him). Is it permissible for those who go to perform Salat-ul-`Eid in a Musalla (a place for Prayer) to perform Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)?

A: He who enters Musalla to perform Salat-ul-`Eid should not perform Tahiyyat-ul-Masjid before he sits. Performing Tahiyyat-ul-Masjid in Musalla contradicts what was performed by Allah's Messenger (peace be upon him) and what was done by the Companions (may Allah be pleased with them).

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The third question of Fatwa no. 5107

Q 3: We noticed that some people offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) even if it is at a time when a person is not allowed to offer supererogatory Salah. Others may make up for the two supererogatory Rak`ahs that precede Fajr (Dawn) Prayer directly after performing Fajr Prayer. Is it permissible to do so?

A: Firstly: If one enters the Masjid at the time when one is not allowed to offer supererogatory Salah, he should not sit until he performs Tahiyyat-ul-Masjid. The Prophet (peace be upon him) said: ("When anyone among you enters the Masjid, he should not sit till he observes two Rak`ahs.")

Secondly: As for the two Rak`ahs that have to be performed before Fajr Prayer, if there is not enough time to perform them before Fajr Prayer, then one can perform them after Fajr Prayer. Abu Dawud reported on the authority of Qays ibn `Amr who said: (The Messenger of Allah (peace be upon him) saw a person performing two Rak`ahs after Fajr Prayer was over. The Prophet (peace be upon him) said: 'Fajr Prayer consists of two Rak`ahs.' The man replied: 'I did not perform the two Rak`ahs before Fajr Prayer. Hence I have offered them now.' The Prophet (peace be upon him) was silent.") This denotes that if there is not enough time to perform the two Rak`ahs before Fajr Prayer, you are allowed to perform them after it. But it is better to perform them after the sun rises. The Prophet (peace be upon him) said: ("Whoever fails to perform the two supererogatory Rak`ahs before Fajr Prayer, then (he should) perform them after the sun rises.") This Hadith was reported by Al-Tirmidhy. It was also reported by Ibn Hibban in his Sahih and Al-Hakim in Al-Mustadrak. Al-Hakim said that this Hadith is authentic according to the requirements stipulated by Al-Bukhari and Muslim though they did not report it. Al-Daraqutny and Al-Bayhaqy reported it in Al-Sunan.

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Fatwa no. 10500

Q: Is it permissible to offer more than two Rak`ahs (units of Prayer) after making Wudu' (ablution) as has been reported in the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah said to Bilal : (O Bilal, "Tell me of your best promising deed - you think - in Islam, for I heard your footsteps in front of me in Paradise." Bilal replied, "I did not do anything worthy of mention except that whenever I performed Wudu' during day or night, I prayed after that Wudu' as much as I could.) **Authenticity of this Hadith is agreed upon by both Al-Bukhari and Muslim.**

A: the regular Sunnah is to perform two Rak`ahs after Wudu' based on the Hadith mentioned above and similar Hadith. However, it is permissible for a person to offer as many additional supererogatory prayers as he can, provided that they are offered in times when prayer is not forbidden.

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The seventh question of Fatwa no. 2612

Q 7: is offering Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) after `Asr (Afternoon) and Fajr (Dawn) Prayers,

permissible in any Masjid (mosque), or only in Al-Haramayn Al-Sharifayn (the Two Sacred Mosques), or prohibited at that time in all the Masjids including Al-Haramayn Al-Sharifayn?

A: According to the preponderant view of scholars, upon entering the Masjid, a Muslim should offer Tahiyyat-ul-Masjid whether during the time of disapproval or not; in the three Masjids (the Sacred Mosque in Makkah, the Prophet's Mosque in Madinah, and Al-Aqsa Mosque in Jerusalem) or not. This is because of the general application of the following Hadith, (When anyone among you enters the Masjid, he should not sit until he observes two Rak`ahs.) As for the Hadith prohibiting Salah at the times of sunrise and sunset, and after `Asr and during the sunset, they are applicable to the absolute supererogatory Salah that have no specific reason, not for the obligatory ones and those with specific reasons like Tahiyyat-ul-Masjid and Al-Tawaf Prayer (two Rak`ahs done after circumambulating the Ka`bah). So, it is permissible to do these at all times including times when prayer is generally disallowed, after Fajr and after `Asr and in all the Masjids.

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The fifth question of Fatwa no. 1607

Q 5: is it absolutely prohibited to perform Salah (Prayer) between `Asr (Afternoon) Prayer and Maghrib (Sunset) Prayer or can it be performed at certain times?

A: It is Wajib (obligatory) for a person who forgets to offer an obligatory Salah or sleeps before offering it, to offer this obligatory Salah once he wakes up or remembers it even if it is after the time of `Asr Prayer.

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The Prophet (peace be upon him) said, (He who misses a prayer because he sleeps or forgets it should offer it when he remembers it, there is no expiation for it, except this.) Related by Al-Bukhari and Muslim. In addition, it is permissible for whoever enters the Masjid (mosque) after `Asr Prayer to offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) at the time between `Asr Prayer and sunset. This applies to all other Nafilah (supererogatory) Salahs offered due to specific reasons such as the two Rak`ahs of Tawaf (circumambulation around the Ka`bah) or Salat-ul-Kusuf (Prayer on a solar eclipse) according to the most preponderant view of religious scholars. The Prophet (peace be upon him) said, (When anyone among you enters the Masjid, he should not sit until he has observed two Rak`ahs.) Also the Prophet (peace be upon him) said concerning solar eclipse, (When you see that, pray and invoke Allah until the eclipse is over.) Furthermore, it is reported on the authority of Jubayr ibn Mut`im (may Allah be pleased with him) that the Prophet (peace be upon him) said, (O Banu `Abd Manaf, do not prevent any person from making Tawaf (circumambulation) around this House (Ka`bah) or performing Salah (therein) at any time, day or night.) Related by Ahmad and Asahab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes).

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As for the Nafilah (supererogatory) Salahs that have no specific reasons and which are known as Nafl Mutlaq (an unlimited supererogatory act of worship), it is not permissible to offer them at Awqat Al-Nahy (times when it is prohibited to offer unlimited supererogatory Prayer [after `Asr and Fajr Prayers]).

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(Part No. 7; Page No. 280)

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Congregational Salah

(Part No. 7; Page No. 282)

Ruling on abandoning Salah

Fatwa no. 141

Q: What is the ruling on abandoning Salah (Prayer) in general and congregational Salah in particular?

A: Salah is one of the Five Pillars of Islam that immediately follows the Two Shahadahs (Testimonies of Faith). Anyone who abandons it out of denial of its obligation is a Kafir (disbeliever) by Ijma` (consensus of scholars). Anyone who abandons it out of underestimating its importance or out of negligence is regarded as a Kafir according to the correct scholarly opinion. This opinion is based on the Hadith related by Muslim in his Sahih (Authentic Hadith Book) that the Prophet (peace be upon him) said: ﴾Between a person and Shirk (associating others with Allah in His Divinity or Worship) and Kufr (disbelief) is abandoning Salah.﴿ It was also related by Imam Ahmad in his Musnad (Hadith compilation) and by Al-Tirmidhy in his Al-Jami` (Hadith Collection) that the Prophet (peace be upon him) said: ﴾The covenant that is between us and them is Salah. Anyone who abandons it has committed Kufr.﴿ Offering Salah in congregation is an individual obligation. The evidence supporting this is the Glorious Qur'an and the Sunnah. As for the Qur'an, Allah (Exalted be He) says: ﴾When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them.﴿ Allah (Glorified and Exalted be He) in this Ayah (Qur'anic verse) ordered the Prophet (peace be upon him) to offer Salah in congregation even when fearing to be overtaken by the enemy. This implies that this is all the more necessary at all other times.

As for the Sunnah, it was authentically reported

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in the Sahih (Authentic Hadith Book) Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: ﴾A blind man came to the Prophet (peace be upon him) and said, 'O Messenger of Allah, I do not have anyone to lead me to the Masjid,' and he asked the Messenger of

Allah (peace be upon him) to grant him a Rukhsah allowing him to pray in his house. He (peace be upon him) granted him that Rukhsah (concession), then when the man turned to leave, he (peace be upon him) called him back and said, 'Do you hear the call to Salah?' He said, 'Yes.' He (peace be upon him) said, 'Then answer it.') According to the narration reported by Ahmad, the Prophet (peace be upon him) said: (I do not find a Rukhsah for you.) This evidence argues that the Prophet (peace be upon him) did not grant permission to a blind man to not attend the congregation. Consequently, sighted men, with all the more reason, are not entitled to that permission. This evidence also finds support in the Hadith in which the Prophet (peace be upon him) is authentically reported to have thought of burning down the houses of men who neglected attending the congregational Salah in the Masjid. Certainly, the Prophet (peace be upon him) would not utter such a threat because of their neglecting a commendable act or a collective obligation.

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The first, second, third and fourth questions of Fatwa no. 6036

Q 1 and 2: What is the ruling on the congregational Salah? Does the term "congregational" refer to the congregation observed in the Masjid (mosque)?

What is the ruling on a man having no excuse not to offer prayers in the Masjid though living nearby?

A: Offering the congregational Salah is obligatory and whoever abandons it without a justifiable reason is sinful.

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When using the term "congregational" in a general sense, it refers to the congregation observed in the Masjid, if it is established, and a Muslim is able to join it.

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Q 3: is congregational Salah offered at home with children or brothers rewarded twenty-seven-fold as when in the Masjid (Mosque)? Does his kind of Salah take the same ruling as a regular congregational Salah?

A 3: Apparently, the reward is for whoever performs congregational Salah in the Masjid, those who do not have a nearby Masjid, or those who are legitimately excused from going to the Masjid.

However, whoever is able to go to the Masjid yet prays in his home, farm, or the like, is sinful and is not entitled to the said reward. Allah (Glorified be He) knows best.

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Q 4: what is the ruling on a man who prays at home and abandons praying at a Masjid (mosque) on account of disliking the Imam of that Masjid? Is he excused for abandoning Salah (Prayer) at the Masjid? what is the ruling on the validity of the Salah which he offers at home?

A: This person is held sinful for abandoning the congregational Salah especially if the said Imam meets the required conditions for the validity of Salah. Offering Salah at home in this case is valid but the person still bears the sin of missing congregational Salah.

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forsaking congregational prayers without a legal excuse

The fourth question of Fatwa no. 1591

Q 4: What is the ruling on a person who offers Salah in his house without an excuse? Is he a disbeliever? If he is not, how do you explain the account relating that one of the Sahabah (Companions of the Prophet) was asked about a man who fasts during the day and performs optional Payer at night but does not attend Jumu`ah (Friday) or Congregational Prayers. He answered, "He is in Hellfire"?

A: Whoever offers the Five Obligatory Daily Prayers or one of them in his house without an excuse is not a disbeliever. However, he has committed a sin for abandoning an obligatory act i.e. offering Congregational Prayer at a Masjid (Mosque). Allah says,(When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush) Evidently, Allah orders Muslims to offer prayers congregationally in the most critical and frightening situations. The first party ends the final half of the prayer and says the final salutation before the Imam. The permissibility of this deed denotes that the obligatory prayer offered congregationally with the Imam is obligatory. It is even more obligatory than following the Imam in prayer so that he does not precede or synchronize

with the Imam's movements and sayings. Another evidence on the obligation of congregational prayers is the following Hadith in which the Prophet (peace be upon him) said, (Whoever hears the call (Adhan) and he does not come to it (the prayer), his prayer is rejected unless he is excused.) Related by Ibn Majah, Al-Daraqutny, Ibn Hibban and Al-Hakim. Its chain of transmission accords with the conditions stipulated by Muslim. On the authority of Abu Hurayrah (may Allah be pleased with him) that (A blind man came to the Prophet (peace be upon him) and said, 'O Messenger of Allah! I have no one to guide me to the mosque.' He, therefore, asked Allah's Messenger (peace be upon him) to permit him to offer prayer in his house. The Prophet called him and said, 'Do you hear the call to prayer?' He said, 'Yes'. He (the Prophet then) said, 'Respond to it.')

Related by Al-Bukhari in his Sahih (authentic) Book on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, (I would order that wood be gathered and the Call to Salah (prayer) be pronounced, then order a man to lead the people in Salah, then I would go from behind some men (who do not attend the congregational prayer in the mosque) and burn their houses down while they are inside. By the One in Whose Hand is my soul, if

any of them only knew that he would find a fat bone covered with meat or two good pieces of meat in a sheep's hoof, he would have attended the `Isha' (Evening) Prayer.) It has been related by Al-Bukhari in his Sahih on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, (No prayer is more burdensome on the hypocrites than Fajr and `Isha' (Dawn and Evening Prayers); if only they knew what (goodness) there is in them, they would have come to them, even if they had to crawl. I was going to order the Mu'adhin (caller to Salah) to call for commencing Salah (prayer), then order a man to lead the people in Salah, and then I would take a flame of fire and burn (the houses) of those who have not come out yet to Salah (in congregation in the Masjid).)

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Whoever does not attend the Jumu`ah or the congregational Prayers deserves to be thrown into Hell-Fire for forsaking one of the duties of Islam, i.e. offering the five Obligatory Prayers in congregation as well as the Jumu`ah Prayer. If he denies the obligation of congregational prayers or that of Jumu`ah Prayer on eligible Muslims, then he is to be regarded a disbeliever who will be punished in Hell-Fire. On the other hand, if he believes in both obligations but misses the prayers due to laziness, he will be punished in Hell-Fire according to the degree of his sin. He will remain in Hell-Fire until Allah forgives him. As long as the reason behind leaving Jumu`ah or the congregational Prayers is not the denial of their obligation, he will be punished in hell and finally be admitted into Paradise. Allah says, (Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills) The Hadith dealing with major sins other than Shirk (associating others in worship with Allah) state that the wrongdoer will be punished until Allah forgives him, then he will be admitted into Paradise.

As for the account mentioned in the question, it was reported on the authority of Ibn `Abbas (may Allah be pleased with them both) as follows: Someone asked him about a man who observes fasting daily and offering the night prayer nightly but does not witness the Jumu`ah and the congregational Prayers. He replied, 'He will be punished in Hell- Fire.'

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Assuming that this account is authentic, its meaning is apparent in the explanation mentioned above.

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The first question of Fatwa no. 3866

Q 1: What is the ruling on not performing Salah (Prayer) in congregation, without a valid excuse?

A: It is impermissible to leave congregational Salah without a valid excuse. This is based on the Hadith authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾By Him in Whose Hand my soul is, I sometimes thought of giving orders for firewood to be collected, then for announcing the Adhan (call for Salah). I would appoint an Imam to lead the people in Salah, and then go to the houses of those who do not come to perform Salah in congregation, and set their houses on fire. By Him in whose Hands my soul is, if any of them had known that he would get a bone covered with good meat, or two (small) pieces of meat in between two ribs, he would have turned up for the `Isha' (Night) Salah.﴿ Related by Al-Bukhari and Muslim. Moreover, it is related by Muslim in his Sahih that: ﴾A blind man came to the Prophet (peace be upon him) and said: O Messenger of Allah! I have no one to guide me to the Masjid (mosque). He, therefore, asked Allah's Messenger (peace be upon him) permission to offer Salah in his house. He (the Prophet) called him and said: Do you hear the call to Salah? He said: Yes. He (the Prophet then) said: Respond to it.﴿

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Minimum number of people to constitute a congregational Salah

The seventh question of Fatwa no. 9405

Q 7: Is the Salah (Prayer) of two persons together counted as congregational Salah or not? What is the ruling on a person who performs Salah then remembers that they did not perform Wudu' (ablution)?

A: First, If two or more people pray together, this constitutes a congregational Salah, and the greater the number of people, the greater the merit. It should be noted that one should stay committed to the duty of offering congregational Salah in the Masjid (mosque).

Second, anyone who performs Salah, then later remembers that they have not performed Wudu', they must repeat their Salah after performing Wudu'. The Prophet (peace be upon him) said: ﴾The Salah of any of you will not be accepted if they experience Hadath (ritual impurity that invalidates ablution) until they perform Wudu'.﴿ (Agreed upon by Al-Bukhari and Muslim) He (peace be upon him) also said: ﴾Salah is not accepted without purification, nor is charity accepted out of the ill-gotten (money or property).﴿ (Related by Muslim in his Sahih)

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The difference between praying congregationally and individually

The fourth question of Fatwa no. 4009

Q4: What is the difference between praying congregationally and individually?

A: Whoever offers the prescribed Salah (prayer) in congregation has fulfilled his duty and therefore obtained the attached reward. In addition, his prayer is twenty-five or twenty-seven degrees more than the one who offers his Salah individually. Anyone who prays individually without any justifiable excuse is sinful; he misses the reward of congregational Salah and deserves Ta`zir (discretionary punishment).

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what is the ruling on a person who abandons congregational Salah (Prayer) and prays alone?

The tenth question of Fatwa no. 4325

Q 10: Is the Salah of a person who prays alone considered valid if he abandons joining the congregational Salah?

A: It is obligatory to offer Salah in congregation. If a person prays alone while a congregational Salah is being offered, he will be doing something opposite to the Sunnah (whatever reported from the Prophet). This view is based on the reported evidence of Shari`ah in this regard.

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praying individually at home though neighboring the Masjid

The first question of Fatwa no. 6706

Q 1: I am a 19 year-old young man; I pray at home despite the Masjid (mosque) is nearby. What is the ruling on my Salah (prayers)?

A: If the reality is what you have mentioned, your Salah at home

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will not be permissible due to forsaking the obligatory congregational Salah observed in the Masjid. However, your Salah will count because, though the congregational Salah in the Masjid is obligatory, it is not a prerequisite for the validity of the Salah according to the sound opinion of the Muslim scholars. You should ask for Allah's Forgiveness for this negligence. Allah (Glorified be He) says, ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿

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Neglecting Salah (Prayer) in congregation without a valid excuse

The fifth question of Fatwa no. 7044

Q 5: Does a person have to go to the Masjid (mosque) to perform the five daily prayers in congregation regularly? Is he held sinful if he offers some prayers at home without having a valid excuse? He hears Adhan (call to Prayer) and the Masjid is not far from home.

A: Offering the five obligatory prayers is incumbent upon all adult Muslim men. A person who neglects offering Salah in congregation without a valid excuse is considered to be committing a sinful act. This is based on the Hadith in which the Prophet (peace be upon him) is reported to have said, ﴾Whoever hears the Adhan and does not come to it (the prayer), then there is no prayer for him except with an excuse.﴿

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Narrated by Ibn Majah and Al-Daraqutny. Its Isnad (chain of narrators) is Sahih (authentic). When Ibn `Abbas (may Allah be pleased with them both) was once asked about the excuse which may allow a person to pray at home, he said, "Only in case of danger or illness."

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The first question of Fatwa no. 7789

Q 1: I am an eighteen-year-old man. Praise be to Allah, I am sticking to the principles of my religion and to performing the duties of Allah (Glorified and Exalted be He) - indeed, Allah is the One Who accepts deeds and forgives sins. However, I am sometimes unaware of the Salah (Prayer) time approaching, being occupied with activities such as playing football or the like. I offer Salah once I become aware of its time. I hardly catch the time of Salah which causes me to have doubts about its validity. Inform me, may Allah reward you well! Is my performance of Salah valid? Am I neglectful that I am liable to offer a Kaffarah (expiation) for being so?

A: You must be punctual in performing the five obligatory daily Salahs and Friday Salah at the times that they are due in congregation. Moreover, you must not be occupied with activities that may prevent you from performing them when they are due in congregation. However, as to your previous performance of Salah, we hope that they will be accepted by Allah. You are to repent and ask Allah's forgiveness for your neglectfulness. Furthermore, you should be determined not to do this again.

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The first question of Fatwa no. 6473

Q 1: I do not offer the Fajr (dawn) Prayer at the prescribed time, because I wake up too late because I sleep too deeply. I set an alarm clock to wake me up at the exact time of the Salah (prayer), but to no avail. If it is a sin to delay Salah due to being asleep, what can I do to make up for this? I am waiting for your advice, and may Allah reward you!

A: [As a man] you should offer the Salah at the prescribed time in congregation with other Muslims in the Masjid (mosque). You should try hard to do this, whether by going to sleep earlier or asking your family, neighbors, or friends to wake you up. You have no excuse for continuing in this way.

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Fatwa no. 14019

Q: Some days, I wake up after the sun has risen, but

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do not offer the Fajr (Dawn) Prayer because I feel too sleepy. I am unable to get back to sleep if I get out of the bed for the Salah (Prayer) at that time, and this affects my studies throughout the day. Is it forbidden for me to go back to sleep and offer the Salah after waking up again? Would I then be contravening the Hadith in which the Messenger (peace be upon him) said: (if anyone oversleeps a Salah or forgets it, they should offer it when they remember)? This evidence shows that we should hurry to offer Salah as soon as we wake up or remember it. I will be waiting for your advice and may Allah bless you!

A: If the reality is as you mentioned, then you are being sinful by going back to sleep without offering the Fajr Prayer after you have woken up, even if you do feel sleepy. You have indeed contravened that Hadith by doing this. We therefore advise you to go to bed early, after the `Isha' (Night) Prayer, and wake up early to offer the Fajr Prayer. Set an alarm clock in your bedroom to help you to wake up at the time of the Fajr Prayer, if Allah wills. You could also ask someone to wake you up if this is possible.

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The fourth question of Fatwa no. 2018

Q 4: if children under the age of ten join their father in performing Salah (Prayer) at home, is this sufficient for the father instead of performing congregational Salah in Masjid (mosque)?

A: A person leading his children in Salah at home is not sufficient for him instead of congregational Salah in the Masjid,

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whether his children are adults or not. It is obligatory upon him to offer obligatory Salah in congregation at the Masjid. The Prophet (peace be upon him) said that he would burn some people's houses who offered Salah in their houses and neglected congregational Salah in the Masjid. He said that even though they were offering Salah in their houses and did not specify whether their Salah in their houses was in congregation or individually done.

So, you should offer the five obligatory prayers in congregation at the Masjid and train your children to do likewise. This way they will be familiar with visiting Masjids and observing congregational Salah in them.

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The second question of Fatwa no. 11200

Q 2: the Masjid (mosque) is 400 meters from our home. Is it permissible for us to offer Salah (Prayer) at home? We are six persons while only three persons offer Salah in the Masjid. This Masjid is a temporary place, so can we offer congregational Salah at home?

A: You must offer congregational Salah in the Masjid. It is impermissible to neglect it.

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The first question of Fatwa no. 2424

Q 1: what is the ruling on offering Salah (Prayer) at work next to newspapers and magazines full of pictures of women, given that Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) is only 400 meters away from us?

A: You should offer congregational Salah in the Masjid, as proofs from Shari`ah (Islamic law) found in the Qur'an and Sunnah indicate that congregational Salah is Wajib (obligatory). We recommend that you read the books entitled "Salah" by Imam Ahmad ibn Hanbal and "Salah" by Imam Ibn Al-Qayyim (may Allah be merciful with them). These are useful books about the rulings on Salah.

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Salah at workplace despite a nearby Masjid

The ninth question of Fatwa no. 5168

Q: An employee works at a company surrounded by more than three Masjids (mosques). He always offers Salah (Prayer) at the Masjid, but his colleagues offer it in the company. They urge him to join them rather than go to the Masjid. Some Muslim brothers advised him to offer Salah with them to preach and deliver lessons after offering Salah and also lead them in Salah, as he is the most knowledgeable of Sunnah, although one of their colleagues has memorized a greater portion of the Qur'an than him. Should he listen to them or continue to offer Salah at the Masjid, paying no attention to what they say?

A: The employees in this company should offer Salah in any of the nearby Masjids like their colleague, as he is the one doing the right thing by offering Salah at the Masjid, for the Sahih Hadiths (authentic Hadiths) reported from the Prophet (peace be upon him) denote the obligation of offering Salah in congregation in the Masjid with regard to men. Accordingly, it is not permissible to miss congregational Salah in the Masjid except for a Shar`y (Islamically lawful) excuse.

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if one persists in committing sinful acts, should he give up praying in congregation?

Fatwa no. 12714

Q: There is a fellow Muslim who offers the five daily prayers in the Masjid (mosque), but his weak Iman (faith) makes him commit sinful acts. When he asked another fellow Muslim about this, he told him that his prayer is useless and he has to give it up as long as he commits these sinful acts. When he asked me, I told him that he should not give up Salah in congregation, regardless if he continues to commit these sins. I also told him that Allah may forgive his sins if he prays and persists in making Du`a' (supplication) to Allah. The sins he commits include gazing at women. I actually do not know whether my answer is wrong or right. I told him so lest he should give up Salah. So, please give us an answer to this so that he may be convinced!

A: You were right when you advised this fellow Muslim of yours to continue offering Salah in congregation regardless of the sins he may commit. This is because minor sins like gazing at women are forgiven by offering the five daily prayers, attending the Friday Prayer and seeking Allah's forgiveness. As for major sins like theft and adultery, they are forgiven by offering sincere repentance to Allah.

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Is a Muslim who can hear the Adhan (Call to Prayer) at a distance obliged to attend the congregational Salah?

The third question of Fatwa no. 7811

Q 3: if i can hear the Mu'adhin (caller to Prayer) at a distance of eight hundred meters, should i pray where i am or go to the Masjid (Mosque) where the call to prayer was made?

A 3: You have to go to this Masjid and pray there with the congregation, or in any other Masjid that may be nearer to you, for the Prophet (peace be upon him) stated, ﴾Whoever hears the call (Adhan) but does not come to it (the prayer), there is no prayer for him except with an excuse (to miss the congregation).﴿ Related by Ibn Majah and Al-Daraqutny, Ibn Hiban and Al-Hakim with a good Sanad (chain of narrators).

It is also narrated by Abu Hurayrah (may Allah be pleased with him) that he said, ﴾A blind man came to the Messenger of Allah (peace be upon him) and said: O Messenger of Allah! I have no one to guide me to the Masjid. He, therefore, asked the Messenger of Allah (peace be upon him) to allow him to perform Salah in his house. He (peace be upon him) granted him permission. Then, when the man turned away he called him and said: Do you hear the call to Salah? He said: Yes. He (the Prophet) said: Respond to it.﴿ Related by Muslim.

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working during the time of Congregational Prayer to obey managers

Fatwa no. 2427

Q: If my boss asks me to do a job at the time of Salah, should I do it or not?

A: If you are able to do this job and observe Salah in congregation in the Masjid, there is no harm in carrying out his orders as long as it is not something forbidden. However, if they are forbidden orders or will prevent you from congregational Salah, do not obey him for the Prophet (peace be upon him) said, (Obedience is only binding in what is good.) He also says, (No obedience to anyone is binding when it leads to the disobedience of Allah.)

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Fatwa no. 8155

Q: I am eighteen years old and I live in the Kingdom of Saudi Arabia, in Jeddah. I work as a guard at a Saudi man's villa. The man's father is elderly, so I do not leave him alone except at the time of Salah (Prayer), but he does not want me to offer Salah in the Masjid (mosque). When he knows that I have offered Salah in the Masjid, he beats me and threatens to send me back to my country. I do not want to be sent to my country; however, I am keen on offering Salah in the Masjid, and my conscience troubles me if I do not. This man does not offer Salah in the Masjid except for Jumu`ah (Friday) Prayer, and sometimes does not offer it at all claiming that he overslept. This might take place for three or four consecutive weeks. Please give me your advice concerning this matter. I like to offer congregational Salah in the Masjid; however, this man who is so easily irritated sometimes prevents me from going to the Masjid early on Friday, although I am a young man and I want to go early. Please advise me, and many thanks to you.

A: You should offer the five congregational Salahs in the Masjid, and you should be patient and confidently anticipate Allah's Recompense. Allah will bring about ease after hardship. ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿ Be advised that no one should be obeyed in matters that involve disobedience to Allah. If you obey Allah, He will support you.

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Fatwa no. 3621

Q: one day I missed Fajr (Dawn) Prayer in congregation, which made one of my roommates accuse me of being unfaithful. I was deeply affected by these words, especially that it was said by a man whom I consider to be righteous (although none can verify this but Allah). Religion is based on easiness, not hardship. This incident caused me to think of missing congregational Salah a number of times as a challenge to him, although I offer all my Salahs in the Masjid.

A: It is Wajib (obligatory) to offer congregational Salah for those who are physically able

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and find a congregation. It is one of the greatest `Ibadahs (forms of worship), acts of obedience, and rites of Islam. It is impermissible for you to neglect a Wajib because someone abused you. You should be patient and endure, especially in matters related to worship, following the example of the Prophet (peace be upon him), his Sahabah (Companions) and their Tabi`un (Followers, the generation after the Companions of the Prophet). May Allah make you and us among them.

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Whether a Person should Quit the Congregational Salah if They See Some Abominable Acts There

The first question of Fatwa no. 4335

Q 1: what is the ruling on a person who does not offer Salah (Prayer) congregationally, due to the illegitimate deeds they observe, such as pronouncing the Adhan (call to Prayer) inside the Masjid (mosque), additions to the Adhan, forming groups of Dhikr (Remembrance of Allah) inside the Masjid while people are offering Salah? Is quitting congregational Salah in this case considered a sin? What is the correct ruling concerning this?

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A: You should not quit the congregational Salah in the Masjid for the mentioned reasons. Adhan inside the Masjid is permissible; you have not clarified the addition to the Adhan exactly; forming groups of Dhikr is permissible in general, if they are groups where knowledge of the Shari`ah is taught, except when the time of obligatory Salah comes. Only then, these groups should be dismissed. As for the Sufi and similar innovative groups, they should be disapproved of. However, this should not prevent you from offering congregational Salah.

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The fourth question of Fatwa no. 11255

Q 4: We are public servants who cannot perform Salah (Prayer) in its due time. We used to, for example, perform Zhuhr (Noon) Prayer in congregation one hour after its due time comes. Should I perform Salah alone or delay my Salah one hour in order to join the congregation? This means that I will perform Zhuhr Prayer at a quarter to one.

A: You have to perform Salah in congregation even if you delay it for an hour.

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a man built a Masjid (Mosque) near his house, but congregational Salah is rarely performed there

Fatwa no. 8605

In a nutshell, I live in a house two hundred meters away from the nearest Masjid, and due to my house being on the main road and the need of travelers for a place to make Wudu' (ablution) and offer Salah; I built a small Masjid that I pray in it and any possible travelers. When there is none, I perform Salah individually. Am I permitted to perform Salah in this Masjid or should I go to the Masjid I mentioned earlier?

A: If the case is as you have mentioned, you will be obliged to go to the Masjid in which congregational Salah is performed, and it is easy for you to take your children with you to that Masjid.

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leaving the congregation and offering Salah at home

The first question of Fatwa no. 13344

Q 1: There are about 21 houses in our village. These houses are located very close to one another. There is a Masjid (Mosque) in the middle of the village that was built a long time ago. The farthest house is only 500 meters away from the Masjid, but the people of the village do not offer Salah in the Masjid in congregation. We tried every possible way but they did not respond. People use the far distance as an excuse, all of them have the ability to go to the Masjid because each one of them has a car. It should be noted that the nearest house is 40 meters away. May Allah guide them! Each one of them has established a Masjid in his house to offer Salah there and says: Is Paradise to be approached only through the Masjid of the village? What is the ruling on that? What is your advice to them, May Allah reward you with the best?

A: It is obligatory upon the people of the village to offer the five obligatory Salahs in the Masjid which is located amidst the villages because Salah in congregation is obligatory. The Masjids they have built in their houses should be used for performing the supererogatory Salah and voluntary night Salah. The Prophet (peace be upon him) said,

﴾Perform some of your (supererogatory) Salah at home and do not make it like graves (by not praying therein).﴿

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forsaking those who abandon Salah

The ninth question of Fatwa no. 6261

Q 9: Is it permissible to abandon someone who does not join the congregational prayer? Is it permissible to leave the congregational Salah in the Masjid (mosque) and perform it in a house close to it?

A: The basic principle is that men are obliged to offer the congregational prayer in the Masjids. Whoever abandons joining this prayer in the Masjid without having a lawful excuse should be advised. It is permissible to abandon them, if they do not accept the advice.

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Establishing a second congregation in the Masjid (mosque)

The second question of Fatwa no. 2583

Q 2: Is it permissible for those who did not attend congregational Salah (Prayer) in the Masjid to establish another congregation? Is there any contradiction between the Hadith that says: ("Is there any man who may do good with this (man) and pray along with him?") **and the saying of Ibn Mas`ud (may Allah be pleased with him) or others: "We used to, if we missed congregational Salah, perform Salah alone."**

A: Whoever comes to a Masjid and finds that people have finished their Salah with their regular or another Imam, can perform it in congregation with those who came later like him, or along with one of the people who performed Salah in the first congregation. It was reported by Ahmad in his Musnad and Abu Dawud in his Sunnan on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) saw a man while he was performing Salah alone. The Prophet (peace be upon him) said: ("Is there any man who may do good with this (man) and perform Salah along with him! Then a man got up and performed Salah with him.") This Hadith was reported by Al-Tirmidhy on the authority of Abu Sa`id (may Allah be pleased with him) who said: ("A man came to perform Salah after the Prophet (peace be upon him) finished his Salah, so he said: 'Is there any man who may do good with this (man) and perform Salah along with him.'") Al-Tirmidhy said that this Hadith is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). Al-Hakim also reported this Hadith and considered it to be authentic. Al-Dhahaby followed him in this regard. Ibn Hazm also mentioned it in his book entitled Al-Muhalla and deemed it Sahih.

Abu `Isa Al-Tirmidhy said: "This saying is adopted by more than one person from among the Companions and the second generation. They said that there is no harm in performing congregational Salah in a Masjid where there was a congregational Salah."

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This saying is also adopted by Ahmad and Is-haq.

Others said: "They have to perform Salah individually." This saying was adopted by Sufyan, Ibn Al-Mubarak, Malik and Al-Shafi'y.

These people and others who adopted their views hated performing Salah in congregation in a Masjid where congregational Salah had already been performed in order to avoid arousing dissension and grudge. People with wicked inclination may use it as an excuse to not attend congregational Salah in order to establish another congregation behind an Imam who follows their views and whom they desire. Therefore, they prevented establishing another congregation after the end of the first one in order to block all avenues that lead to dissension and thwart the intentions of those who have ill desires and whims.

The first saying is the soundest one because it agrees with the general saying of Allah (Exalted be He): (So keep your duty to Allâh and fear Him as much as you can) The Prophet (peace be upon him) also said: ("When I command you to do anything, do of it as much as you possibly can.") There is no doubt that attending congregational Salah denotes Taqwa (fearing Allah as He should be feared). It was ordered by Shari`ah. Therefore, a person should be as keen as he can be, to perform it. It is not legally acceptable to contradict authentic evidence in favor of excuses thought up by some scholars. Moreover, we should work according to authentic narrations. But if we know that anyone or a group of people come late to the Masjid out of negligence or in order to perform Salah with their fellows in sects or the like, they should be warned and punished by the ruler in order to deter them and the like. Consequently, we can block all avenues that lead to difference and dissension and get rid of the purposes of those who have wicked whims and desires without

abandoning working according to authentic narrations reported in favor of congregational Salah for those who missed the first congregational one.

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Fatwa no. 11694

Q: What is the ruling on one who enters the Masjid (Mosque) after the congregational Salah has begun and the Imam is a trustworthy Muslim, but that person ignores it and starts another congregational Salah somewhere else in the same Masjid? Is he entitled to do that? Kindly give us your Fatwa, may Allah reward you the best, and make you steadfast in making Allah's word most high.

A: It is not permissible to establish a second congregational Salah so long as the first one has not yet been concluded.

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Offering supererogatory Prayer after Iqamah for obligatory Prayer is announced

Fatwa no. 3763

Q: if while offering a supererogatory Salah, the iqamah for the obligatory Salah is announced, should i stop praying the supererogatory Salah in order to join the obligatory Salah?

A: If the Iqamah for the obligatory Salah is announced, you have to stop the supererogatory Salah so that you can catch Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) with the Imam. This is based on the authentic Hadith in which the Prophet (peace be upon him) said, ﴾When the prayer commences then there is no prayer (valid), but the obligatory prayer.﴿

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The fourth question of Fatwa no. 6108

Q 4: is the meaning of the Hadith stating, "When the iqamah has been called for Salah, there is no Salah but the obligatory one," inclusive of the first congregation of the obligatory Salah and other subsequent congregations? To give an example, a group of people performed the first congregation of the obligatory Salah after which another group of people gathered to perform another congregation of the obligatory Salah. Which is proper for the first group; to offer their Nafilah (supererogatory) Salah separately or to

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join the other group congregating to perform their obligatory Salah?

A: The meaning of the Hadith mentioned above is inclusive of those who embark on performing a Nafilah Salah before the Iqamah to the first congregation of the obligatory Salah is announced and of those who are about to commence a Nafilah Salah after the Iqamah. However, the announcement of an Iqamah to a subsequent congregation of the obligatory Salah does not prohibit initiating or continuing the performance of the Nafilah. This means that those who have already performed the first congregational obligatory Salah may perform the Nafilah while a subsequent congregation of the obligatory Salah is being performed.

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The third question of Fatwa no. 7347

Q: If Iqamah (call to start the Prayer) is pronounced and there is a person performing the Sunnah prayer or Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque), should that person end his Salah to join the congregational Salah? If yes, should he end Salah with Taslim (salutation of peace ending the Prayer), or not?

A 3: The stronger of the two scholarly opinions is that he should stop his Sunnah prayer without Taslim and join the Imam in congregational Salah.

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counting the Rak`ah (unit of Prayer) when joining the Imam during Ruku` (bowing)

The first and second questions of Fatwa no. 36

Q 1: Many Muslims enter the Masjid (mosque) while the Imam is in the position of Ruku`. As they pronounce Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), the Imam rises up from Ruku` saying: 'Sami`a Allahu liman hamidah (Allah hears him who praises Him). In this case they may not be able to recite a single Tasbih (saying: "Subhan Allah [Glory be to Allah]") while in Ruku`, will they be considered as having caught a full Rak`ah or do they have to stand up to offer another Rak`ah after the Imam makes Taslim (salutation of peace ending the Prayer).

A: A person who pronounces Takbirat-ul-Ihram the moment when the Imam rises up from Ruku` will not be considered as having caught a full Rak`ah with the Imam. The same applies to a person who pronounces Takbirat-ul-Ihram and then pronounces Takbir (saying: "Allahu Akbar [Allah is the Greatest]") for Ruku` and bows down the moment the Imam rises up from Ruku`. The reason is that he did not bow with the Imam for a period long enough to make it a Rak`ah. Thus he has to stand up to offer another Rak`ah after the Imam makes Taslim.

However, if a person pronounces Takbirat-ul-Ihram then joins the Imam while in Ruku` for a period long enough for his back to assume the normal bowing position, he, according to the majority of scholars, is considered as having caught a full Rak`ah with the Imam.

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This is based on the Hadith in which the Prophet states, (When you come to prayer while we are prostrating ourselves, prostrate yourselves and do not count it one Rak`ah. He who catches a Rak`ah of the Prayer, he in fact catches the Prayer.) Narrated by Abu Dawud, Ibn Khuzaymah and Al-Hakim in Al-Mustadrak. Another Hadith also states, (whoever attends one Rak`ah (in congregation) is considered to have attended the whole prayer (in congregation).) Narrated by Al-Bukhari and Muslim.

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Q 2: What is the validity of the prayer of people who precede or accompany the Imam in Ruku` (bowing), prostration, and rising to assume the standing position?

A: A Ma'mum (a person being led by an Imam in Prayer) is obliged to follow the Imam in Ruku`, prostration, and rising from both of them. He should not bow, prostrate, or rise until the Imam does so. The Prophet (peace be upon him) commands the Muslims to do so and forbids preceding or accompanying the Imam at the same time. He (peace be upon him) said, ﴾The Imam is appointed to be followed, so do not be at variance with him. Recite Takbir when he recites it; bow down when he bows down. When he says, "Allah listens to him who praises Him," say, "O Allah, our Lord, to You be the Praise." And When he (the Imam) prostrates, you should also prostrate...﴿ Reported by Al-Bukhari and Muslim.

The Ma'mum is commanded to do these movements immediately after the Imam does them. This immediate following is indicated by the sequence of the imperative verbs mentioned in the Hadith. He also says,

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﴾Is not he who raises his head before the Imam afraid that Allah may transform his figure (face) into that of a donkey?﴿ Reported by Al-Bukhari and Muslim. Whoever bows, prostrates, or rises from Ruku` or prostration before the Imam or at the same time as him while being attentive and fully aware of the ruling on this matter goes against the Prophet (peace be upon him). Besides this, they are subject to punishment and the Salah performed by them is fruitless and Batil (null and void), and should be performed again. This is based on the report narrated by Ibn `Umar and on the view held by Imam Ahmad ibn Hanbal. On the other hand, whoever precedes the Imam out of forgetfulness or ignorance of the ruling on the matter, his Salah is valid. Moreover, an ignorant person should be informed of the ruling and the distracted person should follow his Imam again once he realizes his diversion from following the Imam out of meeting the obligation of following the Imam.

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Fatwa no. 93

Q: a latecomer entered the Masjid while the Imam was bowing, so he recited Takbirat-ul-Ihram (saying: "allahu akbar [allah is the Greatest]" upon starting Prayer) and followed the Imam before the latter got up from the bowing position. Is this latecomer required to make up this missed Rak`ah (unit of Prayer) after the Imam offers Taslim (salutation of peace ending the Prayer)?

A: If a latecomer or a Ma'mum (a person being led by an Imam in Prayer) pronounces Takbirat-ul-Ihram while standing, then bows and catches up with the Imam while bowing, that Rak`ah will count for him based on the Hadith narrated on the authority of Abu Bakrah (may Allah be pleased with him) who said

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he joined the Prophet while in the bowing position, so he bowed before reaching the row, and after the Salah was over the Prophet (peace be upon him) said, (May Allah increase your love for the good, but do not repeat it again (bowing in that way.)) Related by Al-Bukhari. Abu Dawud added in his narration, (He bowed before joining the row, and then he joined the row while bowing.) It is also narrated by Abu Dawud that the Prophet (peace be upon him) said, (Anyone who joins (the Salah during) Ruku` (bowing) is credited for the entire Rak`ah.)

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Fatwa no. 1689

Q: What should a person do, if he joins the Imam while he is rising from the bowing position, while saying 'Sami`a Allah liman Hamidah, i.e., (Allah hears him who praises Him)'? Some say he should join the Imam without reciting Surah Al-Fatihah. Others say he should recite Al-Fatihah even if he will not catch the Imam.

A: whoever enters the Msajid (mosque) while the Imam is in the bowing position then bows like him before he rises, catches the Rak`ah (unit of prayer). The basic evidence for this is the Hadith of (Abu Bakrah Al-Thaqafy (may Allah be pleased with him) who entered the Masjid and found the Prophet (peace be upon him) in the bowing position, then he bowed before reaching the row. When this was mentioned to the Prophet (peace be upon him), he said to him, "May Allah increase your love for good, but do not repeat it again (bowing in that way).) Related by Imam Ahmad, Al-Bukhari, Abu Dawud, Al-Nasa'y, and Ibn Hibban. This Hadith is clear evidence that catching a Rak`ah without recitation of Surah Al-Fatihah is considered one Rak`ah because Allah's Messenger (peace be upon him)

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did not order him to make up for it even though Abu Bakrah (may Allah be pleased with him) did not recite Al-Fatihah. Had this been a specific case to Abu Bakrah, the Prophet (peace be upon him) would have mentioned this. The legal texts are essentially of general application. This is the opinion of the Four Imams (Imams Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) and the majority of religious scholars.

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The ninth question of Fatwa no. 6787

Q 9: A person entered the Masjid (mosque) and found the Imam in the Ruku` (bowing) position. After reciting Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and on bowing like the Imam, the Imam rose from the bowing position. Is this considered a complete Rak`ah for him?

A: No, it will not be considered a complete Rak`ah as he did not join the Imam in the Ruku` position.

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The third question of Fatwa no. 8885

Q 3: a person entered the Masjid (mosque) while the Imam was in the Ruku` (bowing) position then before reaching the row he bowed to join the Imam in the Rak`ah. after he joined the Imam, he moved about ten steps to reach the row. Is his Salah (Prayer) valid?

A: His Salah is valid according to the narration of Abu Bakrah who bowed before reaching the row then the Prophet (peace be upon him) said to him, (May Allah increase your love for the good, but do not repeat it again (bowing in that way).) Allah's Messenger (peace be upon him) did not order him to repeat his Salah. If it had been obligatory for him to repeat Salah, the Prophet (peace be upon him) would have explained it to him. We should not think that the Prophet (peace be upon him) had delayed explanation. However, this person is enjoined not to bow before reaching the row because the Prophet (peace be upon him) said to Abu Bakrah, (May Allah increase your love for the good, but do not repeat it again (bowing in that way).)

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when a person enters the Masjid (mosque) and finds people reciting Tashahhud, should he wait until they finish or should he join them in congregational Salah?

Fatwa no. 4397

Q: Once I went to the Masjid (mosque) to offer `Asr (Afternoon) Prayer, and I found that they had finished three Rak`ahs (units of Prayer) and were in the Sujud (prostration) position of the fourth Rak`ah. In this case, should I join them or wait until they finish Salah?

A: In this case, you should join them then complete Salah from the point where you joined them and make up for what you missed. If you find that they have risen from

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the Ruku` (bowing) position of the last Rak`ah, then join them and make up for the parts you missed after the Imam recites Taslim (salutation of peace ending the Prayer). This is due to what is related by Abu Dawud (may Allah be merciful with him) on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said, ﴾When you come to prayer while we are prostrating ourselves, prostrate yourself and do not count it as one Rak`ah. Whoever catches a Rak`ah of the Prayer, in fact catches the Prayer.﴿ Also because of the general meaning of what has been narrated by Al-Bukhari and Muslim (may Allah be merciful to them) on the authority of Abu Hurayrah (may Allah be pleased with them) that the Prophet (peace be upon him) said, ﴾When the words of Iqamah are pronounced, do not come to (prayer) running, but go with tranquility, and pray what you are in time for, and complete what you have missed...﴿

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The seventh question of Fatwa no. 7371

Q 7: If a person joins Salah (Prayer) during the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) before the Imam (the one who leads congregational Prayer) pronounces Taslim (salutation of peace ending the Prayer), will they get the reward of offering congregational Salah? Or will they get the reward of praying individually? What is the best course of action upon entering the Masjid (mosque) and finding the Imam in the last Tashahhud? Should a person complete the Tashahhud, or should they wait for others to come and pray with?

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A: Anyone who joins the Imam during the last Tashahhud will not be considered to have caught the congregational Salah, but they will get the reward of whatever parts of Salah they pray with the Imam. To be considered having joined the congregational Salah, a latecomer should offer at least one Rak`ah (unit of Prayer) with the Imam, for the Prophet (peace be upon him) said: ﴾Anyone who catches one Rak`ah from Salah (in congregation) has caught the (congregational) Salah.﴿ However, in the case stated by the questioner, it is better to join the Imam in Salah based on the purport of the Hadith: ﴾Whatever (part of Salah) you arrive at, pray, and whatever (part) you have missed, make up for it.﴿

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The second question of Fatwa no. 2013

Q 2: A person joined the Imam in the last two Rak`ahs (units of Prayer) of a four-Rak`ah Salah (Prayer consisting of four units) and after Taslim (salutation of peace ending the Prayer), he stood up to make up for the missed Rak`ahs. How should he make up for the missed Rak`ahs? Do the two Rak`ahs he prayed form the start or end of his prayer?

A: The correct view among the scholars is that what the latecomer realizes of Salah with the Imam forms the first part of his Salah, because most of the Hadith narrations in this regard come with the word "then complete it." As to the narrations with the word "make it up", it also has the same meaning of 'complete', for the reports explain one another. Allah (Glorified be He) says, (So when you have accomplished your Manâsik) i.e. complete it. This is the implication necessitated by the principles of Shari`ah (Islamic law). Assuming that the Rak`ahs he prayed were the end of his Salah this means that the Rak`ahs he offers alone are the first part of his Salah and that is not true.

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The first question of Fatwa no. 10637

Q 1: What should a Ma'mum (a person being led by an Imam in Prayer) do if he misses one or two Rak`ahs in Maghrib (Sunset) Prayer or in a four-Rak`ah Salah (Prayer consisting of four units)?

Should he recite Al-Fatihah only or should he recite another Surah with it in making up for the Rak`ahs he missed?

A: the Rak`ah which the latecomer catches with the Imam is considered his first Rak`ah. So, whoever catches one Rak`ah of Al-Maghrib Prayer with the Imam, it will be his first Rak`ah. When he stands up to complete his Salah after the Imam concludes his Salah, he should recite in the first Rak`ah which he makes up alone Al-Fatihah and a Surah or some Ayahs because it is considered his second Rak`ah and he should sit for the middle Tashahhud. When he stands up to make up for the last Rak`ah of Al-Maghrib, he should recite only Al-Fatihah because it is the third Rak`ah for him, then he sits for the last Tashahhud. If he misses only one Rak`ah of the Maghrib Salah and catches two Rak`ahs with the Imam, he should recite Al-Fatihah in the last Rak`ah which he is making up for after the salutation of the Imam because it is his third Rak`ah.

If the Salah is composed of four Rak`ahs and he catches three

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or two Rak`ahs with the Imam, he should recite Al-Fatihah only in the one or two Rak`ahs he is making up for because it is the last Rak`ah of his Salah. He is not obliged to recite another Surah with Al-Fatihah according to the most preponderant opinion of the jurists.

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The tenth question of Fatwa no. 5394

Q 10: if a latecomer to Salah catches the third Rak`ah of the `isha' (Night) congregational Prayer, how should he make up for the missed Rak`ahs? Should he recite subvocally or loudly?

A: A latecomer should perform two Rak`ahs according to the consensus of scholars. He should recite only Al-Fatihah silently according to the correct view of scholars, for what the latecomer prayed with the Imam is considered the first part of his Salah and what he prays after the end of congregational prayer forms the last of his Salah. The apparent meaning of the following Hadith lends support to this notion: (When you come for Salah, be tranquil. Then, pray what you can (with Imam) and complete what you miss.) Related by Al-Bukhari and Muslim.

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The third question of Fatwa no. 5565

Q 3: what is the ruling on a person who catches the last Rak`ah (unit) of the Maghrib (Sunset) Prayer with the Imam. How should he offer the first two Rak`ahs that he missed? Should he recite the Qur'an in a loud or quiet voice? Should he separate them with Tashahhud (a recitation in the sitting position in the second Prayer)? Should he recite short Surahs after Al-Fatihah? Please inform us of the most appropriate opinion in this regard.

A: According to the most appropriate view held by scholars regarding a latecomer is that the Rak`ahs which he catches with the Imam are considered to be the first part of his Salah (Prayer). Accordingly, a person who catches the last Rak`ah of the Maghrib Prayer should stand up to make up for the two Rak`ahs which he missed. In the first Rak`ah he has to recite Al-Fatihah and a short Surah of the Qur'an in a loud voice, then sit for Tashahhud. Then rise up from Tashahhud to offer the second Rak`ah in which he recites Al-Fatihah only in a low voice. Then he should sit for the last Tashahhud. As for the Tashahhud which he caught while praying with the Imam, it is only made so as to follow the Imam.

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Fatwa no. 7872

Q: how should a person, who catches only one Rak`ah (unit of Prayer) of the congregation of `Isha' (night) Salah (prayer), make up for the three Rak`ahs he missed?

A: A person who catches only one Rak`ah of the congregation of `Isha' (night) Salah (prayer) has to make up for the three Rak`ahs he missed after the Imam says the two times of Taslim (salutation of peace ending the Prayer). Following is how: Such a person is to perform his second Rak`ah reciting, while standing, Surah Al-Fatihah and another portion of the Qur'an and sit at its end to say the first Tashahhud (a recitation in the sitting position in the second unit of Prayer). One should then get up to perform the third Rak`ah reciting, while standing, Surah Al-Fatihah only without sitting to say Tashahhud. One should then get up to perform the fourth Rak`ah reciting, while standing, Surah Al-Fatihah only and sit at the end of the Rak`ah to say the last Tashahhud, on finishing which one should say Taslim.

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The third question of Fatwa no. 6719

Q 3: What is the ruling on latecomers who miss the Maghrib (Sunset) Prayer?

A: A latecomer who misses congregational Salah should look for another one if possible. However, if not, he may perform Salah on his own.

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The fourth question of Fatwa no.(10806)

Q 4: during offering dhuhr (Noon) prayer, we did not hear the imam's (the one who leads congregational Prayer) pronouncement of Takbir (saying: "Allahu Akbar [Allah is the Greatest]") after Ruku' (bowing). Accordingly we kept on bowing until he prostrated, then we caught up with him in Susjud (Prostration), is our prayer valid?

A: If the reality is as you mentioned, then your Salah (prayer) is valid. We beseech Allah to grant us and you acceptance (of deeds) and forgiveness.

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The fifth question of Fatwa no. 6278

Q 5: What is the ruling on preceding the Imam? Is the Salah (prayer) of a person who precedes him valid?

A: Preceding the Imam is prohibited. It is one of the major sins because of the punishment set for those who do that. It was authentically reported that the Prophet (peace be upon him) said: ("Isn't he who raises his head before the Imam afraid that Allah may transform his head into that of a donkey or his figure (face) into that of a donkey?") This Hadith was reported by Al-Bukhari. There is a difference concerning the validity of the Salah of a person who does this. The soundest opinion is that if one intentionally precedes the Imam, his Salah is invalid, but if he precedes him by mistake, then his Salah is valid and he has to go back and follow his Imam.

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The first question of Fatwa no. 13516

Q 1: The Imam (leader of congregational Prayer) made a mistake while offering Salah (Prayer) and had to perform Sujud-ul-Sahw (Prostration of Forgetfulness). I was sure that I offered Salah properly, and I know that Sujud-ul-Sahw should be performed after Taslim (salutation of peace ending the Prayer). However, the Imam performed it before Taslim, and I did not follow him in this Sujud. What is the ruling on this?

A: the Imam should be followed by the Ma'mums (people being led by an Imam in Prayer). The Prophet (peace be upon him) asked us to follow him when he said, (Imam is meant to be followed, so when he pronounces Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), do like what he does. When he performs Ruku` (bowing), do like what he does.) It is impermissible not to follow the Imam in Sujud-ul-Sahw intentionally. You have to repeat the mentioned Salah.

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The third question of Fatwa no. 11574

Q 3: On Iqamah (call to start the Prayer), the Imam says "Straighten your rows, stand close to each other, and make your rows even." Some people reply saying "we are straight, even, and

obedient to Allah. Lead us in Salah, may Allah forgive all our sins and yours." Are such phrases permissible?

A: saying "we are straight, even, etc.," by some followers in reply to the Imam's saying, "stand straight" is legally baseless. It is preferable not to do so, as it is not narrated from the Prophet (peace be upon him), any of the Sahabah (Companions of the Prophet), or the Salaf (righteous predecessors) as far as we know.

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Women's Prayer

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muslim Women Going to the masjid

Fatwa no.(873)

Q: A Christian man converted to Islam he and his wife. One Friday, he took his wife with him to the Masjid (Mosque), therein, he was told that Muslim women are prohibited from entering the Masjids. The man then went to the Imam (the one who leads congregational Prayer) of the Masjid, and asked him about the reason for this. The Imam replied that this is because not all women are pure, even those in Makkah Al-Mukarramah (The honored City of Makkah), are prohibited from entering the Masjids. The man mentioned to the Imam Surah no. 62 (Al-Jumu`ah), Ayah number 8: ﴿O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing).﴾ **and he is asking, whether this is really correct and prescribed in Islam? He decalres that the Christian women go to church for worshipping, why then is it impermissible for a Muslim woman to do the same, and to go to the Masjids? Please answer us to enlighten all Muslims.**

A: It is permissible for a Muslim woman to offer prayer in the Masjids, and her husband has no right to forbid her on asking his permission as long as she is veiled, and covers whatever should be covered of her body in front of Non-Mahrams (not a spouse or any marriageable relative), due to what is narrated on the authority of `Abdullah Ibn `Umar that the Prophet (may peace be upon) said: ﴾When your women ask for your permission to go to the mosque, grant them the permission to do so.﴿ and in another narration:

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﴾Do not deprive women of their share of the mosques, when they ask for your permission. Bilal (a son of 'Abdullah ibn 'Umar) said, "By Allah, we would certainly prevent them." 'Abdullah said: I tell you that the Messenger of Allah (peace be upon him) said this, in return you say: We would certainly prevent them?!﴿ Related by Muslim in his Sahih (Authentic Book of Hadith) .

Thus, if she is unveiled, it is impermissible for Non-Mahram men to look at her. And if she wears perfume, it is impermissible for her to go out, specially to the Masjids to offer Prayers there, for the

Fitnah (Sedition) that will entail. Allah (May He be Exalted) says: (And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands) and: (O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful.) It is authentically reported that Zaynab Al-Thaqafiyyah narrated that the Messenger of Allah (peace be upon him) said: (When any one of you (i.e.women) attends 'Isha' (night) prayer, she should not perfume herself that night.) and in another narration: (When any one of you (i.e. women) comes to the mosque, she should not wear perfume.) Narrated by Muslim in his Sahih (authentic book of Hadith).

It is also reported in the authentic Hadiths that the wives of the Sahabah (the Prophets's Companions) used to attend Fajr prayer in the Masjid while being wrapped in their wool clothes such that no one would recognize them. And it is authentically reported that `Amrah bint `Abdul-Rahman said: I heard `Aishah (may Allah be pleased with her) saying: ("If the Messenger of Allah (peace be upon him) had seen what women have introduced, he would have forbidden them to go to the mosque, as the women of Banu Israel (the Children of Israel) were forbidden." 'Amrah was asked: "Were the woman of Banu Israel forbidden to go to the mosque?" She said: "Yes")

Related by Muslim in his Sahih.

All these texts clearly indicate that if a Muslim woman abides by the rules of Islam concerning her clothes, and avoids whatever induces sedition and inclines the hearts of people of weak Iman (faith) of seductive ornaments, she should not be forbidden from going to the Masjids. Conversely, if she is in the other state of seductive ornament, not only should she be prohibited from going to the Masjids, but also from leaving her house or going to public places.

As for what was mentioned that the women of Makkah are prohibited from entering the Masjids, this is totally untrue. On the contrary, they are allowed to enter Al-Masjid Al-Haram (the Sacred Mosque in Makkah) and to offer congregational Salah inside it, except that they are made to sit in specific places to avoid mixing with men during Salah.

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Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 3321

Q 1: Are women allowed to offer Salah (Prayer) at Masjids (mosques) at the present time?

A: Yes, it is permissible for women to offer Salah at Masjids at the present time

or any other time. `Abdullah ibn `Umar (may Allah be pleased with him and his father) narrated that the Prophet (peace be upon him) said: ﴾If the wife of anyone of you asks permission to go to the Masjid, he should not forbid her.﴿ According to another narration, the Prophet (peace be upon him) said: ﴾If your women ask permission to go to the Masjid at night, allow them.﴿ The Prophet (peace be upon him) also said: ﴾Do not forbid the female Servants of Allah from the Masjids of Allah.﴿ (Related by Ahmad and Muslim) However, a woman should observe the Islamic manners. She should cover up, she should not wear perfume, she should not mix up with men, she should offer Salah with the women behind the rows of men and she should abide by other Islamic codes of conduct.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 3672

Q: what is the ruling of women entering Masjids (Mosques) and how do they offer Salah in there?

A: It is permissible for a woman to enter the Masjid and offer Salah being led by an Imam. They offer Salah behind the rows of men because this is what was reported in the Sunnah.

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Fatwa no. 3910

Q: some shaykhs in Tanzania gave a Fatwa that women are not permitted to perform Salah (Prayer) in Masjids (mosques), and that they are ritually impure and therefore, not allowed to enter Masjids, a fatwa that raised dispute among Muslims.

A: A Muslim is never impure, male or female, alive or dead. Subsequently, women are permitted to enter the Masjid as long as they are not Junub (in a state of major ritual impurity) or in menses during the periods of these states they may only walk across the Masjid quickly and cautiously lest any drops of blood should fall in the Masjid, for Allah (Exalted be He) says, ﴿nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body.﴾ The wives of the Prophet (peace be upon him) used to visit him while he was in a state of I`tikaf (seclusion for worship in a Masjid). Furthermore, there was a slave girl in the Prophet's Masjid who used to collect trash from the Masjid and clean it. The Prophet (peace be upon him) forbade men to prevent their wives from offering Salah in the Masjid, as he (peace be upon him) said, ﴾Do not forbid the female Servants of Allah from (going into) the mosques of Allah﴿ It is also authentically reported that the Prophet (peace be upon him) said, ﴾The best of the men's rows (in prayer) are the first rows and the worst is the last; but the best of the woman's row is the last and the worst of their rows is the first.﴿ Related by Muslim, Abu Dawud, Al-Nasa'y, Al-Tirmidhy, and Ibn Majah.

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This shows the state of women's rows in the congregational Salah. It is also narrated from the Prophet (peace be upon him) that he said, ﴾If your women ask permission to go to the Masjid at night, allow them.﴿ Related by Al-Bukhari, Muslim, Abu Dawud, Al-Nasa'y, and Al-Tirmidhy.

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The first question of Fatwa no. 4298

Q 1: Where should a woman stand when her husband is leading her in Salah (Prayer)?

A: When a man leads a woman in Salah, even if she is his wife, she has to stand behind him. It is reported that Anas (may Allah be pleased with him) said: (The Prophet (peace be upon him) visited him in his house and led him and his family in two supererogatory Rak`ahs (units of Prayer) before noon. He (Anas) stood on his right and his mother stood behind them.) According to another narration: (I, along with the orphan, stood behind him, while Um Sulaym stood behind us.)

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2371

Q: We had a meeting a few days ago. Some of our brothers insisted that women must go to the Masjid (mosque) to attend the Jumu`ah (Friday) Prayer. No such incident is known to have occurred in Murbi's. They also permit women to go to the Masjid to perform the five daily prayers. I do not know the ruling of Shari`ah in this regard. While some are of the view that women must go to a Masjid to perform prayers, others hold the view that she has to perform prayers at home. So, provide us with the fatwa that may solve this problem. May Allah reward you best.

A: women are permitted to go to the Masjid to attend the Jumu`ah Prayer and to offer all other prayers in congregation. Her husband is not allowed to prevent her from doing so. However, it is preferable for her to offer prayers at home. If she intends to pray at a Masjid, she has to abide by the Islamic codes of propriety. Thus, she should wear clothes that cover her private parts and should avoid wearing transparent or tight clothes that show parts of her body. She should not wear perfume when going out to the Masjid nor should she mix with the rows of men. She should pray behind the rows of men. During the Prophet's lifetime, women used to go to Masjids wrapped in their mantles and would pray in the back rows behind men. It is authentically reported that the Prophet (peace be upon him) said, (Do not forbid the female Servants of Allah from (going into) the mosques of Allah)

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The Prophet (peace be upon him) also said, (The best of the men's rows (in prayers) is the first row and the worst is the last; but the best of the women's rows is the last and the worst of their rows is the first.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 5553

Q 4: If a woman offers Jumu`ah (Friday) Prayer, should she perform Zhuhr (Noon) Prayer as well, or is it waived?

A: If a woman offers Jumu`ah Prayer behind an Imam (the one who leads congregational Prayer) who is leading congregational Jumu`ah Prayer in a Masjid (mosque), it will suffice in place of Zhuhr Prayer, which she should not offer on that day. But if she prays individually, she may only offer Zhuhr Prayer (i.e. four Rak`ahs), and in that case she is not allowed to offer Jumu`ah Prayer (i.e. two Rak`ahs).

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The second question of Fatwa no. 10846

Q 2: is my Wudu' (ablution) broken when my father or brother sees my hair?

A: Wudu' is not broken when a woman's Mahrams (spouses or unmarriageable relatives) see her hair. Moreover, there is nothing wrong with a woman performing Salah in the presence of her Mahrams whether they are behind or in front of her.

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The twelfth and thirteenth questions of Fatwa no. 12087

Q 12: is it permissible for a woman to offer Salah (Prayer) in a public place while standing, even though parts of her body may exposed while bowing down and prostrating?

A: Women have to offer Salah while standing and they are prohibited to be dressed immodestly. Furthermore, they should be taught and guided to know how to offer Salah, how to cover their bodies and how to deal with men.

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Q 13: When a woman travels by plane, her clothes may get soiled by her child. She cannot change them because her clothes are all packed. Should she offer Salah (Prayer) while her clothes are Najis (impure), or wait until she reaches her destination to change her clothes, given that she will not arrive except after the prescribed time of Salah is over?

A: She should offer Salah on time, even if her clothes are Najis, as she is excused due to an inability to wash or change them. She does not have to repeat Salah, as Allah (Glorified be He) says: (So keep your duty to Allâh and fear Him as much as you can.) The Prophet (peace be upon him) said: (When I command you to do a thing, do as much of it as you can; and when I forbid you to do a thing, abstain from it.)

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(Agreed upon by Al-Bukhari and Muslim)

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Women offering Salah in the presence of Ajanib

Fatwa no. 13452

Q: How should a woman offer Salah (Prayer) if there are Ajanib (men other than a spouse and unmarriageable relatives) present in the place, such as at Al-Masjid Al-Haram (the Sacred Mosque in Makkah)? What should she do if she is traveling and there is no Masjid on the road that provides a Musalla (a place for Prayer) for women?

A: A woman should cover all her body while she is offering Salah, except her face and hands. However, if she offers Salah in the presence of Ajanib, she should cover all her body, including her face and hands.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 995

Q: is it permissible to form a barrier between men and women inside the Masjid (mosque)? This barrier is not a separate building, but it is made of wood or cloth whose length is two meters or less, which enables the women to hear the voice of the Imam (leader of congregational Prayer) and follow him in Salah (Prayer). It is just made so that they do not see men during Salah, and so that they do not commit prohibited things, such as the intermingling of men and women, which is prohibited especially during Salah.

A: It is permissible to form a barrier between men and women inside the Masjid in the way mentioned in the question, as this is the original ruling which serves the interest, which is the separation between men and women during Salah, so that they do not get attracted to each other and become distracted from Salah. This might even lead to temptation outside the Masjid. The Prophet (peace be upon him) said that ﴾the best rows for men are the first rows, and the worst ones the last ones; the best rows for women are the last ones, and the worst ones for them are the first ones.﴿

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The fourth question of Fatwa no. 4913 Q 4: is it permissible to form a barrier between men and women during Salah (Prayer) in Ramadan and at other times?

A: It is permissible to separate between men and women with a piece of cloth or so in Ramadan or at any other time, whether in obligatory or supererogatory Salah. However, if women offer Salah behind men without a barrier, it is permissible as well, provided that they wear the veil. This was the way they did it in the era of the Prophet (peace be upon him) and his Sahabah (Companions, may Allah be pleased with them). This matter is flexible, praise be to Allah.

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The Tent made for Women to offer Salah next to the Masjid

The seventh question of Fatwa no. 5315

Q 7: A Masjid (mosque) took a building in the shape of a tent, as there is no place for women to offer Salah (Prayer) inside the Masjid. This tent is a little far from the Masjid. Can it be considered a Musalla (a place for Prayer) for women? Can a menstruating woman enter it? Is Salah valid beside the men?

A: it is not obligatory for women to offer Salah in the Masjid or in congregation. However, they are allowed to go to the Masjid to offer Fard (obligatory) or Nafilah (supererogatory) Salah. It is permissible for them to offer Salah in a tent behind the men, provided that they cover up and they do not wear perfume, as the Prophet (peace be upon him) said, (Do not forbid the female Servants of Allah from going to the Masjids.) It is considered a Musalla if it is inside the walls of the Masjid. It is prohibited for a menstruating woman or a Junub (person in a state of major ritual impurity) to sit there; they are only allowed to pass, as Allah says, (O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body.) The menstruating woman takes the same ruling as the Junub.

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The second question of Fatwa no. 10822

Q 2: should a woman offer salah (Prayer) on her wedding night?

A: She should offer the Five Obligatory Daily Prayers on her wedding night, and all other nights as well, unless she is menstruating or in her postpartum period.

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Leading in prayer

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the most worthy to lead the prayer

The fourth question of Fatwa no. 3161

Q 4: Sometimes, I lead people in Salah. One day after finishing Salah, one of the attendants, a negligent of Salah, told me that I should not lead the congregational prayer, as I do not memorize the Qur'an, despite I have actually memorized ten Surahs. Some followers may have high educational degrees but they are smokers and some of them are negligent of Salah. Some may even fail to recite Al-Fatihah properly. Is it permissible to lead them in Salah?

A: It is permissible for you to lead congregational Salah, if you are good at reciting what you memorize of the Qur'an, even if they are a few Surahs including Al-Fatihah. However, if there is, among the congregation, a bearded person who memorizes more Qur'an and is not notorious for wrongdoing, he will be worthier of leading the prayer.

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offering Salah behind an Imam who does not recite the Qur'an well

The third question of Fatwa no. 5003

Q 3: I live in a village in Egypt. We have a big Masjid (mosque) in which there is an Imam appointed by the Ministry of Awqaf (Endowment). This Imam does not recite the Qur'an well. I recognize this because I graduated from Ma`had Al-Qira'at (Institute of Recitations [of the Qur'an]) affiliated to Al-Azhar. What is the ruling on performing Salah behind this Imam who leads people in Prayer while one of them recites the Qur'an better than him, memorizes it and applies the rules of recitation? Is it permissible for me to offer Salah individually in this case?

A: If the situation is as you have mentioned, then your Salah behind this Imam is valid and it is not permissible for you to perform Salah individually or to leave the congregational Salah for the reason you have mentioned. The legal ruling states that it is permissible for a person who is better in reciting the Qur'an to pray behind another person who does not recite the Qur'an well. Offering obligatory Salah in congregation is Wajib (obligatory).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 5069

Q 5: Does the word "Aqra'ukum" mean the person who memorizes the most of the Qur'an or the person who has the deepest understanding?

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A: The word "Aqra'ukum" means the person who is the best at reciting the Qur'an. It also means the person who memorizes more of the Qur'an than others.

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The fifth question of Fatwa no. 3193

Q 5: is it permissible for a person to offer Salah behind an imam who does not recite the Qur'an well? Which is better, to pray individually or behind him?

A: You should pray behind an Imam who recites the Qur'an well. If you know that a certain Imam does not recite the Qur'an well; that is he recites Surah Al-Fatihah in a way that changes its meaning, then it is not permissible to offer Salah behind him. Your duty then is to offer him advice and to draw his attention to this. If he accepts it, it will be good. Otherwise, it is your duty to inform competent authorities to replace him with a better Imam.

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(Part No. 7; Page No. 349)

The first question of Fatwa no. 4014

Q 1: i offer Salah (Prayer) at home with my family, because the imam (leader of congregational Prayer) in the Masjid (mosque) recites the Qur'an incorrectly in a way that distorts the meaning. I memorize the Qur'an and its rules, and I do not commit the same sins he does, although Allah is the Only One Who can verify this. Nevertheless, his people insist on him being the Imam. Perhaps this is out of fanaticism, or dislike for me as I am from a different tribe, or because I criticize what they do wrong. I am an Imam in another village, but I cannot always attend Salah with my congregation. Is it permissible for me to offer Salah behind this Imam? Can I file a complaint against these people?

A: Offering the Five Obligatory Daily Prayers in congregation is Wajib (obligatory), unless there is an excuse, such as illness. Thus, you must offer Salah in congregation, whether at the nearby Masjid, or at the Masjid where you are an Imam. The latter is best, as you have two duties there, performing your job as an Imam and offering Salah in congregation. If it causes you difficulty, you should leave the position of Imam to another person who can fulfill the required duties, and offer Salah in the nearby Masjid, provided that the Imam there does not recite the Qur'an in a way that changes the meaning. However, if he does, you must advise him and if he does not accept the advice and insists on assuming his position while distorting the meaning of the Qur'an, he should be reported to the officials in the Ministry of Endowments so that they will judge the case.

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The third question of Fatwa no. 6431

Q 3: A man entered the Masjid (mosque) after the first congregational Salah (Prayer) was over to find another congregational Salah led by an illiterate Imam (the one who leads congregational Prayer). Such a person who is well-aware of the proper recitation of Qur'an thought it was not right to join this congregational Salah. Should he have joined them? If he had joined them to attain the reward of offering congregational Salah, would his Salah have been valid?

A: If the unlettered Imam performs Salah tranquilly and properly making no mistake in Surah Al-Fatihah (Opening Chapter of the Qur'an) in a way that changes the meanings, he may join Salah with this Imam to attain the reward of congregational Salah. Otherwise, he may wait for others to pray with to maintain the observance of Salah in congregation, if possible.

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The fifth question of Fatwa no. 949

Q 5: what is the ruling on performing Salah (Prayer) behind shaykhs who sit in

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circles after each obligatory Salah, stretch out a white garment, and sit around it, especially on Fridays and recite their own Wirds (regular remembrances of Allah recited with consistency)?

A: Allah (Exalted be He) orders His Servants to perform Dhikr (remembrance of Allah) and explains that it brings peace to the heart. Allah (Exalted be He) says: ﴾O you who believe! Remember Allâh with much remembrance.﴿ ﴾And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].﴿ He also says: ﴾Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.﴿ And: ﴾Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh: verily, in the remembrance of Allâh do hearts find rest.﴿ And many other Ayahs (Qur'anic verses) encourage Dhikr and praise its merit. The Prophet (peace be upon him) said, ﴾"The similitude of a house in which Remembrance of Allah is made and a house in which Allah is not remembered is like that of the living and the dead."﴿ (Related by Al-Bukhari and Muslim). According to another narration: ﴾"The similitude of someone who remembers Allah and someone who does not remember Him, is like that of the living and the dead."﴿

There are many Hadith on the merit of Dhikr that explain what a Servant should recite to remember their Lord along with recitation of the Qur'an, Tasbih (saying: "Subhan Allah [Glorified is Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), learning religious knowledge, sitting in learning circles, and listening to Khutbahs (sermons). This is a general explanation of what is mentioned in the Ayahs and Hadith that order Dhikr and encourage its performance. Furthermore, books of Hadith and the Prophet's biography are full of Dhikr that the Prophet (peace be upon him) used to remember his Lord, but nothing is authentically reported from him or his Sahabah (Companions of the Prophet) that he used to sit in circles performing Dhikr after performing the obligatory Salah or at fixed times. Nor is it ever mentioned that they performed Dhikr in unison, recited just one of Allah's Names, recited the word "Oh" as a form of Dhikr, or made any specific movements or swaying.

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Similarly, it is not known that they ever used to stretch out a white or a black garment between themselves while they were performing Dhikr. Instead they used to gather to perform congregational Salah, recite the Qur'an, and contemplate its apparent and hidden meanings. The Messenger of Allah (peace be upon him) said, ﴾"If a group of people gather in one of the Houses of Allah to recite the Book of Allah and study it together, Sakinah (peace) will descend upon them, mercy will engulf them, the angels will surround them, and Allah will make mention of them to those with Him (the angels)."﴿ (Related by Muslim)

Those who sit in circles in the Masjid (mosque) after every Salah, stretch a white garment in front of them, and single out the night of Friday (i.e. Thursday night, as in the Hijri calendar the night precedes the day) for such gathering are all Mubtadi`ah (those who introduce innovations in religion), as they introduce methods of Dhikr that neither the Prophet (peace be upon him) nor his Sahabah performed. And every act of `Ibadah (worship) that is introduced into the Din (religion) is Bid`ah (innovation in religion), which is not permitted. As for the Wird they recite, whichever of them are known to be narrated from the Prophet (peace be upon him) and his Sahabah are permissible, provided that they are not recited in circles in the way mentioned by the questioner nor do they include seeking help from other than Allah or performing Tawassul (seeking to draw close to Allah and supplicating to him by virtue of any of His creations), as in the Burdah poem. They should not also contain any false allegations, exceeding proper limits in glorifying any of those created by Allah, or words whose meanings cannot be understood due to being either foreign or symbolic, as this could lead to Shirk (associating others with Allah in His Divinity or worship). This occurs when they seek help from other than Allah and add false allegations, such as that the world was only created for the sake of the Messenger of Allah (peace be upon him), who they say is the source of the sciences of Al-Lawh-ul-Mahfuzh (the Preserved Tablet) and the Pen of decrees, etc., which are included in the deviations found in the Sufi Wirds and songs.

**With regard to praying behind Mubtadi`ah,** if the Bid`ah includes Shirk, such as supplicating and vowing to other than Allah, or falsely believing that their shaykhs have attributes befitting only to Allah, e.g. perfect knowledge, knowledge of the Ghayb (Unseen), and the power to influence natural phenomena, it is not correct to perform Salah behind them. If their Bid`ah does not include Shirk, such as reciting Dhikr narrated from the Prophet (peace be upon him), but they perform it collectively and sway from side to side, then Salah offered behind them is valid. However, Muslims should look for an Imam to pray behind who is not a Mubtadi`, because that will receive a greater reward and avoid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

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Offering Salah behind a Mushrik

The first question of Fatwa no. 4299

Q 1: I live in a village and most of its inhabitants are Muslims. They supplicate to people other than Allah in cases of calamities and adversities. They believe that prophets, Awliya' (pious people), martyrs and righteous people are near to Allah.

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As for us, we commit sins and therefore we are not qualified to ask Allah without intermediation to Him through Awliya', martyrs and righteous people. These people claim that Awliya' drive us closer to Allah as they hear our supplication after their death and intercede for us to Allah. These people also organize festivals near the graves of righteous people. They call these festivals `Urs (weddings) and they vow exactly as disbelievers do in their temples. No one in my village holds the creed of the Salaf (righteous predecessors) except me. When I call them to the creed of the Salaf, they say that I am Mubtadi` (one who introduces innovations in religion) and Wahhaby. They mean that I follow Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him). If the creed of those people is as I have mentioned, can I perform Salah behind them or should I perform Salah alone? Am I permitted to eat from the animals they slaughter?

A: You are not permitted to perform Salah behind those who hold these creeds. If you perform Salah behind them, your Salah will be invalid. They commit polytheistic acts that render them Mushriks (those who associate others with Allah in His Divinity or worship). You are also not permitted to eat from the animals they slaughter because they are Mushriks due to legal proofs reported in this regard. We ask Allah to keep you firm on the truth and to guide them by your help in order that you may receive the like of their rewards if they follow your advice. We recommend you to go on calling them to Allah and in guiding them to the truth with good means and a fine and effective way. You also have to bear their harms patiently. Allah (Glorified and Exalted be He) says:

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﴾Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ Allah (Glorified be He) told us that Luqman said to his son: ﴾"O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf - (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).﴿ There are many Ayahs (verses) and Hadiths that deal with this topic.

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The first question of Fatwa no. 6371

Q 1: What is the ruling on those who offer Salah behind grave worshippers? What is a Muslim's attitude toward a person who offers Salah behind the worshippers of graves even if this person does not commit acts of Shirk (associating others in worship with Allah) and does not know much about the books of monotheism? When this man went to ask about the books of Tawhid (Monotheism), a man said to him: These books are a double-edged tool?

A: Salah is invalid behind grave worshippers and a Muslim should advise his Muslim brother regarding the ruling on Salah behind grave worshippers. He should explain the ruling to him with proofs, may Allah guide him. Saying that

the books of Tawhid (Monotheism) are like a double-edged tool etc., is not correct because the books of Tawhid explain the obligation of worshipping Allah Alone, devotion and sincerity to Him and warn against Shirk (associating others with Allah in His Divinity and worship), its means and paths. These books also explain the pure way of following the Prophet (peace be upon him) depending on the Book of Allah, the sound Sunnah and the sayings of the Salaf (righteous predecessors) i.e. the Sahabah (Companions), the Tabi`un (Followers, the generation after the Companions of the Prophet) and those who followed them. These books are like the cure and light against the darkness of ignorance and Shirk because of what they contain of Qur'an and Hadith. There are many examples of these books such as, Tawhid Book by Ibn Khuzaymah, Sunnah Book by `Abdullah ibn Ahmad ibn Hanbal, and the reply of `Uthman ibn Sa`id Al-Darimy to Al-Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah). These books also include books of Shaykh-ul-Islam Ibn Taymiyyah, that of Ibn Al-Qayyim, books of Shaykh Muhammad ibn `Abdul-Wahhab and books of other scholars affiliated to Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body).

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The first question of Fatwa no. 4083

Q 1: What is the ruling on being led in Salah (Prayer) by an Imam who believes that a righteous dead person can bring benefit or avert harm?

A: Salah offered behind this Imam is invalid because believing that the dead can bring benefit or remove harm constitutes an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). The same applies to invoking the dead instead of Allah, or seeking help from them or making vows or sacrificing animals for them.

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The first question of Fatwa No. (7617)

Q: is it permissible to offer prayer behind a man who is truthful in his words and deeds, offers the five prayers on time and observes all the obligations and supererogatories, except that he is one of those who visit the graves, offers sacrifices to them, and makes talismans to be worn. On telling him that such deeds are acts of Shirk (associating others in worship with Allah), he says that he believes that Allah is the Only One to be worshipped, and that He is the One Who brings benefit or harm, and in His Hand, is the dominion of all things, and that He is So and So, but he says that the amulets he makes are of the Qur'an and argues against this by Allah's Saying: (And We send down of the Qur'ân that which is a healing) **If it is impermissible to pray behind people like this man, what should be done if a person gathers with them or travel with them, and if the prayer time becomes due, and one of them precedes to lead the prayer, should I dissociate from them and pray by myself ? Or should I join them in prayer then repeat it alone, or does it suffice to offer prayer with them? Knowing that they are relatives of mine, and dissociating from them in prayer may lead to the emergence of hatred between me and them, which may**

result in great conflict and enmity.

A: If these people you mentioned offer sacrifices by the graves to their dwellers, they will be Mushrikin (people who associate others with Allah in His Divinity or worship), committing major Shirk (associating others in worship with Allah), due to sacrificing to someone other than Allah and seeking the help of the dead in bringing benefit or warding off harm with what Allah (May He be Exalted) did not prescribe. Allah (May He be Exalted) says: (Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).) ("He has no partner. And of this I have been commanded, and I am the first of the Muslims.") He also says: (Therefore turn in prayer to your Lord and sacrifice (to Him only).) Thus, Allah (May He be Praised and Exalted) has ordained His honorable Messenger (peace be upon him) to be sincere in offering scarifices to Allah Alone without an associate with him. But these people offer their sacrifices to the dwellers of the graves, to which their hearts are attached. Accordingly, they practise this by the graves seeking their blessings, just as the people of Shirk (associating others in worship with Allah) did for their idols - who were pious people during their lifetime - as they used to worship them to draw them closer to Allah, and whenever the Messenger (peace be upon him) censured their acts, they would say: "We worship them only that they may bring us near to Allah". It will not benefit the people you asked about to know that Allah has the sovereignty of everything in His Hand, and that He is the One Who brings harm and benefit while they are practising such acts, just as the people of Jahiliyyah (pre-Islamic time of ignorance) were not benefited by admitting Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) while associating others in worship with Allah by offering sacrifices and slaughtering for the idols to become closer to them.

Based on this, you should turn away from their shirk-involved gatherings and their idolatrous celebrations as Ibrahim Al-Khalil(Abraham) (peace be upon him), other Prophets and people who followed them in virtue did. You should also do your best to escape from this, to pattern after

Ibrahim (peace be upon him), in accordance with Allah's Saying (May He be Exalted): ﴾Then, We have sent the revelation to you (O Muhammad صلى الله عليه و سلم saying): "Follow the religion of Ibrâhîm (Abraham) Hanif (Islâmic Monotheism - to worship none but Allâh) and he was not of the Mushrikûn (polytheists, idolaters and disbelievers).﴿ Unless it is a gathering to disapprove a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), or to call to good. If it happenes that you gather with them on the time of Prayers, you should not pray behind any of them. As for the amulets, it is impermissible to wear them, even if they are of the Qur'an for the general saying of the Prophet (peace be upon him) ﴾"Whoever wears an amulet commits an act of Shirk (Associating others in worship with Allah)".﴿ and his saying (peace be upon him) ﴾"If one wears an amulet, Allah will not accomplish their affairs for them "﴿ In addition to other authentic Hadiths of the same meaning.

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Salah behind a Tijany Sufi

The first question of Fatwa no. 1619

Q 1: is Salah behind a heretical person like a follower of the Tijany Tariqah (Sufi order) valid?

A: Al-Tijaniyyah is a disbelieving and misguiding belief. Therefore, it is not permissible to offer Salah behind a person who follows this Tariqah.

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Fatwa no. 3093

Q: Is it permissible to pray behind an Imam who circumambulates a tomb and travels long distances collecting vows and reciting praises that have words tantamount to Shirk. He celebrates the coming of every morning saying, "O Ahmad Al-Tijany, Qut Al-Qulub (rest and peace of Hearts), see you not our distresses!" He also says in his supplication, 'In the presence of our shaykh lights are lit and hidden secrets are unveiled. he also says, 'Ahmad Al-Tijany is the intercessor on the day of Resurrection for the disobedient of Allah'. he has been advised to stop collecting vows. It is worthy to mention that only one kilometer away, there is a Masjid (Mosque) where Salah is performed according to the Sunnah in addition to other Masjids about three kilometers away whose Imams are keen on following the Sunnah. Is performing Salah behind this Imam who is a Mubtadi` (one who introduces innovations in religion) permissible? If it is permissible, is it preferable to perform Salah in a Masjid in which the Sunnah is keenly observed regardless of it being a little bit farther? Or should we pray in this Masjid despite the case of the Imam? Am I permitted to offer Salah individually knowing that I observe congregational Salah regularly? Is it permissible to pray behind this Imam as a means of warding off any kind of Fitnah (dispute)?

A: It is not permissible to pray behind a person with the characteristics mentioned above. Salah will be invalid if the follower knows of his Shirk-tinged acts.

Most of the acts mentioned above are tantamount to Kufr (disbelief) and Bid`ahs (innovation in religion) which are directly contrary to the Tawhid (belief in the Oneness of Allah/ monotheism) message sent to Messengers and revealed in Books. It is incumbent upon whoever knows such malicious attributes of this Imam to advise and teach him the true meaning of pure Tawhid and warn him against the evils of the Tijanyyah order. If he complies with the truth, then Praise be to Allah, if not, then Salah behind such an Imam will not be permissible and his mosque should be abandoned for another one in which the Sunnah is keenly observed. We find in Khalil Allah (A Close Servant to Allah), Ibrahim (Abraham) the best example, as Allah says, ﴿"And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."﴾ You should not perform Salah on your own. You should perform it in congregation in the Masjids of Ahl Al-Sunnah.

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offering Salah behind an Imam believing in Hulul

Fatwa no. 6825

Q: In our village, there is a simple Masjid (mosque) where around 500 people gather to perform Salah (Prayer). However, sadly, the Imam (leader of congregational Prayer) of this Masjid

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believes a Fasid (corrupt, void) `Aqidah (creed); he believes in Hulul (indwelling) and that that Allah is everywhere. There are many superstitions and Bid`ah (innovations in religion) that are performed in this Masjid. I was so concerned that I discussed this with the Imam, and I showed him evidence and proofs of the fact that Allah is in the heaven, Istiwa' (Allah's rising in a manner that befits Him) over His Throne, and that there is no Takyif (questioning Allah's Attributes) or Tamthil (likening Allah's Attributes to those of His Creation). I used evidence from Qur'anic Ayahs (verses), such as Allah (Exalted be He) saying: (The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).) I also mentioned the night of the Isra' (Night Journey) and Mi`raj (Ascension to Heaven), the Hadith of the slave girl, and also what Allah says in this Ayah: (To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds)) However, he was not convinced; in fact he remained strongly on his `Aqidah. There is another Masjid in the village where the same superstitions and Bid`ah are carried out. My question is: Is it permissible for me to perform Salah behind this Imam or not, as I love to offer Salah in congregation?

A: They are Kafirs (disbelievers) and it is not permissible to offer Salah behind them, it would not be correct.

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The second question of Fatwa no. 3571

Q 2: What is the ruling on someone who makes or writes amulets? is it permissible to pray behind such a person after advising him?

A: Amulets may be an act of Shirk (associating others in worship with Allah) or Haram (prohibited).

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They are prohibited as a precautionary procedure to blocking the means to sins. The person in question should be advised. If he refuses the advice, then it is not permissible to perform Salah behind him and he should be replaced with another Imam.

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The third question of Fatwa no. 6114

Q 3: is it obligatory upon whoever lives in a village or a town to ask about the creed of the imam before following him in Salah?

A: It is not incumbent upon anyone who lives in a village or the like to ask about the Imam. He should offer Salah behind him unless he witnesses any evildoing against the principles of religion, as Muslims are basically just and reliable until proven otherwise.

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The first and fifteenth questions of Fatwa no. 3635

Q 1: is it permissible for a person who holds his hands in Salah (Prayer) to offer Salah behind an imam who does not?

A: Holding the two hands after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), before Ruku` (bowing),

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after Ruku` and before Sujud (Prostration) is a Sunnah (supererogatory act of worship following the example of the Prophet) which does not invalidate Salah if it is skipped. It is permissible for a person who holds his hands to offer Salah behind an Imam (leader of congregational Prayer) who does not.

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 15: is it permissible to offer Salah (Prayer) behind an imam (leader of congregational Prayer) who practices Bid`ah (rejected innovations in religion)?

A: If there is an Imam who does not practice Bid`ah, you should offer Salah with him. If you do not find one, you should advise the Imam who practices Bid`ah. If he accepts advice, it is permissible to offer Salah behind him. If he does not accept advice, and his Bid`ah renders him out of the fold of Islam, such as seeking help, supplicating or slaughtering to other than Allah, this is considered major Shirk (associating others in worship with Allah) which makes Salah behind him invalid. If his Bid`ah does not render him out of the fold of Islam, it is permissible to offer Salah behind him, such as pronouncing the intention loudly (i.e. I intend to offer Salah).

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The second question of Fatwa no. 12087

Q 2: is it permissible for a person to offer Salah (Prayer) behind an imam who commits acts of Bid`ah (innovation in religion)?

A: If you know an Imam who does not commit acts of Bid`ah, then you should pray behind him instead of an Imam who commits Bid`ah. If you do not know anyone except the Imam who commits acts of Bid`ah, you have to advise him, he may abandon his Bid`ah. If you advise him then he does not accept your advice and his Bid`ah involves acts of Shirk (associating others in worship with Allah) such as seeking help from the dead,

(Part No. 7; Page No. 365)

supplicating to the dead instead of Allah, or slaughtering for their sake, then it is not permissible to offer Salah behind him as he is considered a Kafir (disbeliever) and his Salah as well as the Salah of the people behind him is invalid.

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Salah behind Imams of unknown creed

the third question of Fatwa no. 7503

Q 3: What is the ruling on eating the meat of an animal slaughtered by a person whose creed is unknown and offering Salah behind such a person?

A: If the outward deeds of a Muslim that indicate belief are unknown and there is no indication of creedal deviation, it will be permissible to eat the meat of animals slaughtered by him and to offer Salah behind him.

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Whether Disagreement in the Branches of Fiqh Prevents Following each other in Salah

The first question of Fatwa no. 6321

Q 1: is it permissible for an imam (leader of congregational Prayer) who adopts the Hanafy Madh-hab (School of Jurisprudence) to lead people who adopt the Shafi`y Madh-hab in Salah (Prayer) in the way of the latters, such as reciting Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") loudly before Surah Al-Fatihah, taking a pause after Al-Fatihah so that the Ma'mum (person being led in Prayer) can recite it as well, and reciting Basmalah loudly before the other Surah?

A: Disagreement in the branches does not affect the validity of congregational Salah. The Imam and other scholars should seek the most authentic evidence, whether the Ma'mums agree with them or not.

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The second question of Fatwa no. 2017

Q 2: is it permissible to offer Salah being led by an imam who holds his arms at his sides while in Salah and who always says Qunut (supplication) in the last Rak`ah (unit) of Fajr prayer?

(Part No. 7; Page No. 367)

A: Putting the right hand over the left when offering Salah is Sunnah, while holding the arms at the sides is contrary to the Sunnah. Moreover, continually saying Qunut in the last Rak`ah of Fajr prayer, as adopted by some Maliky and Shafi`y scholars, is contrary to the Sunnah because the Prophet (peace be upon him) was not authentically reported to have done so. Rather, he used to say Qunut at times of calamity and in the Witr (Prayer with an odd number of units) prayer.

If the Imam holds his arms at his side when offering Salah and always says Qunut in Fajr Salah, as mentioned in the question, knowledgeable people should advise and guide him to follow the Sunnah. If he responds, it will be alright - praise be to Allah. However, if he refuses and it is possible to offer Salah being led by someone else, you should offer Salah behind someone else so as to adhere to the Sunnah. Anyway, if this is not possible, you may offer Salah being led by him so as not to miss the congregational Salah. However, the performance of Salah is valid in either case.

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The second question of Fatwa no. 3112

Q 2: Once, I joined a congregation to offer the Maghrib (Sunset) Prayer. When I noticed the Imam placing his hands by his sides, I left the congregational Salah and offered Salah individually because I was not comfortable offering Salah with them while the Imam was doing this. Is Salah permissible behind an Imam who keeps his hand to his sides

without placing the right hand on the left or not?

A: offering Salah behind an Imam who does not place his right hand over his left on his chest is permissible, because placing them on the chest is one of the supererogatory acts of Salah and not a compulsory one and you should not leave him and offer Salah individually.

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The second question of Fatwa no. 4215

Q 2: is it permissible to offer the Jumu`ah (Friday) Prayer behind an imam (leader of congregational Prayer) who shaves his beard; does not recite Du`a'-ul-istiftah (opening supplication when starting the Prayer) before Surah Al-Fatihah; does not begin with Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"); does not give time enough for Ruku` (bowing) and Sujud (Prostration); and starts collective Du`a' (supplication) and invoking peace upon the Messenger of Allah (peace be upon him) after Salah (Prayer)?

A: Shaving the beard is Haram (prohibited), and a person who shaves it is a Fasiq (someone flagrantly violating Islamic law) if he knows that it is Haram but insists on doing it. However, Salah behind him is valid. As for the fact that he does not say Du`a'-ul-Istiftah, this does not affect the validity of Salah behind him, as it is a Sunnah, not a Wajib (obligatory). As for Basmalah, it should be recited subvocally; there is no evidence on that it should be recited loudly. However, reciting it loudly neither invalidates Salah nor prevents from offering Salah behind a person who does, because

the disagreement on this is so well-known. The correct ruling is that it is a Sunnah not to recite it loudly.

**As for the fact that he does not give time enough for Ruku` and Sujud,** if this affects the Khush` (the heart being attuned to the act of worship), his Salah is invalidated and he cannot be an Imam. As for collective Du`a' and invoking peace upon the Messenger of Allah (peace be upon him) after Salah, it is a Bid`ah (rejected innovation in religion), as neither the Messenger of Allah (peace be upon him) nor his Sahabah (Companions, may Allah be pleased with them) did it. The Prophet (peace be upon him) said, (If a person does any act for which there is no sanction on our behalf, that is to be rejected.) Narrated by Muslim in his Sahih (authentic) Book of Hadith.

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Praying behind a Fasiq

Fatwa no. 1640

Q: the Khatib (preacher) and Imam (the one who leads congregational Prayer) of our Masjid (mosque) shaves his beard; do you think we should perform Salah (Prayer) behind him? We appreciate your advice, and may Allah reward you!

A: Shaving the beard is Haram (prohibited) according to the Hadith related by Ahmad, Al-Bukhari, and Muslim, on the authority of Ibn 'Umar (may Allah be pleased with him), who said that the Prophet (peace be upon him) said:

("Do the opposite of the Mushriks (those who associate others with Allah in His Divinity or worship); keep the beards and cut the moustaches short.") Also, according to the Hadith related by Ahmad and Muslim on the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Prophet (peace be upon him) said, ("Trim the moustache and let the beard grow; do the opposite of the Magians.") Insisting on shaving the beard is a major sin. It is obligatory on you to advise and warn those who shave their beards, especially if they occupy a leading position in the Din (religion). Based on this, if the man who shaves his beard is an Imam of a Masjid (mosque) and does not accept the advice, it is obligatory that he should be dismissed, if this is possible and it does not create Fitnah (turbulence). Otherwise it is obligatory on those who can to offer Salah behind another Imam who is righteous. This will serve as a rebuke to the first Imam and an expression of denunciation. Again this should be done if it will not result in Fitnah. If it is not possible to pray behind someone else, then it is prescribed to pray behind this man to achieve the benefit of offering Salah in congregation. If there is fear that praying behind someone other than him will provoke Fitnah, then the people should pray behind him so as to ward off Fitnah and choose the lesser of two evils.

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The first question of Fatwa no. 5417

Q 1: A senior Algerian scholar issued a Fatwa that reads: offering Salah (Prayer) behind a beardless Imam is impermissible.

(Part No. 7; Page No. 371)

We ask Your Eminence to explain with evidence whether this Fatwa is true or not.

A: According to authentic Hadith, letting the beard grow is Wajib (obligatory) while shaving it is Haram (prohibited). The Prophet is quoted to have said, (Trim closely the mustache, and let the beard grow.) The school of Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) states that Salah may be offered behind every obedient and disobedient Muslim to encourage the unity and brotherhood and avoid disagreement and division among Muslims. When it is possible to offer Salah behind an Imam who lets his beard grow, it is good. If this is not possible, you may offer it behind an Imam who shaves his beard and your Salah is valid. Therefore, it is known that the Fatwa mentioned in the question is untrue.

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The ninth question of Fatwa no. 264

Q 9: is it permissible to offer Salah (Prayer) behind an imam who smokes? It should be noted that this Imam is not an official Imam. In fact, he is an ordinary person who leads people in Salah being the only one among them who recites the Qur'an well.

A: Smoking is unlawful because it is proved that smoking is harmful to health.

(Part No. 7; Page No. 372)

It is also considered unlawful because it is considered an evil and involves extravagance. Allah (Exalted be He) when speaking about His Prophet Muhammad (peace be upon him) says, ﴾he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ As for the ruling on offering Salah behind an Imam who smokes, it is as follows: If by not offering Salah behind him, you miss Jumu`ah (Friday) Prayer, or congregational Prayer or provoke division among people, then you have to pray behind him and accept the lesser of the two evils. If abandoning Salah behind him can be done without missing Jumu`ah Prayer and congregational prayer and without causing more harm, and by abandoning him it may press him to stop smoking, then some people should do so to prevent him from smoking and to force him to abandon what is unlawful as a means of resisting evil. However, if abandoning Salah behind him does not cause more harm such as missing Jumu`ah Prayer or congregational prayer and he does not stop smoking, then it is better for you to offer Salah behind another Imam who does not commit sins and who is not immoral. This will help you to perfect your Salah and protect your faith.

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`Abdullah ibn Mani`	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 1756

Q: What is the ruling on performing Salah behind an Imam who smokes, shaves his beard, and is a fool who is not qualified to lead people in Jumu`ah (Friday) and congregational Prayers?

(Part No. 7; Page No. 373)

A: An Imam, who smokes, shaves his beard and commits sins should be advised and his deeds should be disapproved of. If he does not accept this advice, he must be dismissed from his position if this is possible and will not provoke division among people. Otherwise, it is permissible for whoever finds it easy, to offer Salah (prayer) behind another righteous Imam. Ibn `Umar and others of the Salaf (righteous predecessors) offered Salah behind Al-Hajjaj ibn Yusuf even though he was one of the most unjust people. They did so to consolidate Muslims and avoid the possible division.

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The eighth question of Fatwa no. 3122

Q 8: there are two people; one of them smokes but lets his beard grow and the other shaves his beard, who is more worthy of assuming Imamah (leading people in Salah)? What is the ruling if they are equal in memorizing the Qur'an and in their knowledge of Sunnah and the people they lead in Salah (Prayer) do not recite the Qur'an well?

A: Smoking and shaving the beard are acts of disobedience to Allah (Glorified and Exalted be He).

(Part No. 7; Page No. 374)

If both people are worthy of Imamah and there is no one among the attendants of Salah better than them, then it is permissible for both of them to lead people in Salah. However, the one who does not shave his beard is worthier of Imamah than the other because shaving the beard is a sin that is seen publicly. As for smoking, it may be hidden and not known by the Ma'mum (a person being led by an Imam in Prayer). May Allah guide them both!

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Fatwa no. 3826

Q: a man who wears garments or trousers that reach below his anklebone and shaves his beard leads people in Salah (Prayer). Is it permissible for him to lead people in Salah? If there is a person who is more pious and better at reciting the Qur'an than this person and who grows his beard and follows the Sunnah, what is the ruling on Salah in such a case?

A: Wearing long garments that reach below the anklebone is prohibited whether they are garments or trousers. This is because the general saying of the Prophet (peace be upon him), "What is below the ankles of a lower garment is condemned to the Fire (Hell)." This Hadith was reported by Ahmad and Al-Bukhari in his Sahih. The Prophet (peace be upon him) also said, (Three people whom Allah shall neither speak to on the Day of Resurrection, nor look at, nor purify, and they shall have a painful torment: he who lets his Izar (lower garment) hang below his ankles (out of pride), he who reminds (the people) of what he gives and he who sells his merchandise by false swearing.")

This Hadith was reported by Muslim in his Sahih. Shaving one's beard is prohibited. The Prophet (peace be upon him) said, ("Trim closely the moustache, and let the beard grow to be contradictory to the unbelievers.") This Hadith was reported by Al-Bukhari and Muslim.

It is permissible for men to uncover their heads as heads are not `Awrah (private parts of the body that must be covered in public). But a person who lowers his garment below the anklebone or who shaves his beard should not be an Imam in Salah for a person who grows his beard and does not lower his garment below his ankle. Shaving the beard and lowering the garments below the ankle make one unqualified to be an Imam for people in Salah. But if he performs Salah as an Imam for people, their Salah will be valid if he recites Al-Fatihah well without committing mistakes in his recitation and if he is quiet and calm in his Salah. You should do your best in advising him in order that he might give up shaving his beard or lowering his garment in order that Allah may guide him. If he does not accept your advice, you should seek to prevent him from being an Imam and to replace him with another one who abides by the truth.

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The twelfth question of Fatwa no. 6391

Q 12: who is more worthy of leading prayer; a beardless man who has memorized the entire Qur'an or a bearded person who has memorized only a few Surahs of the Qur'an?

(Part No. 7; Page No. 376)

A: A bearded person who has memorized less Qur'an should be given priority over a beardless person who has memorized the entire Qur'an, for the first is not committing a sin with his lack of memorization but the second is sinful due to shaving his beard.

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A banker leading prayer

Fatwa no. 5259

Q: is Salah behind a person who works in a bank valid?

A: Working in usurious banks is prohibited. A person who does this is disobeying Allah. However, Salah offered behind him is still valid, because he is a Muslim. His prayer itself is valid, if he meets all the conditions and does all that Allah has prescribed in the prayer, according to the sounder of the two opinions of scholars. If you can pray behind someone else who is righteous and pious, then it is better.

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The first question of Fatwa no. 5993

Q 1: if the imam is a well-versed man, but does not offer Ud-hiyah (sacrificial animal offered by non-pilgrims) yearly, is this permissible?

Offering Ud-hiyah is a confirmed Sunnah for those who are able to sacrifice due to the Hadith narrated by Anas (may Allah be pleased with him) that the Prophet (peace be upon him) (sacrificed two white rams with big horns.) Related by Muslim in his Sahih (authentic) Book of Hadith. Offering Salah behind such an Imam is permissible.

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The second question of Fatwa no. 7175

Q 2: a man memorizes Qur'an and recites it frequently. He also keeps up offering Salah (Prayer) in the Masjid (mosque) congregationally. He frequently leads people in Salah when the regular Imam (leader of congregational Prayer) is absent. However, he takes snuff, and smokes cigarettes and narghile. The people see there is no harm in this. However, I hate snuff, cigarettes and narghile. Is it permissible for me not to offer Salah behind him?

A: Congregational Salah is a Wajib (obligatory). You should not quit it, but you should advise that man so that he might quit the abominable deeds he does. If he does not accept advice, you can cooperate with the other people who offer Salah there to prevent him from being an Imam. If all this cannot be achieved, you can offer Salah in another Masjid whose Imam does not perform such deeds, provided that

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there is no harm in this.

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The fourth question of Fatwa no. 2768

Q 4: is it permissible to perform Salah (Prayer) behind an imam who is a Fasiq (someone openly and flagrantly violating islamic law) according to witnesses of this? Please note that this Imam is appointed by the Department of Mosques, thus the residents of this neighborhood are forced to offer Salah behind him.

A: This concern should be reported to the department concerned. When it checks and finds reasons that prevent his Imamate, it has to dismiss him and appoint a competent one instead. As to offering Salah behind him, it is valid, for Ibn `Umar offered Salah behind Al-Hajjaj who was one of the most heinous wicked people.

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The second question of Fatwa no. 1721

Q 2: is the following statement a Hadith: "Offer Salah behind any imam even if he is a dissolute profligate one"?

A: We know no Hadith of the same wording. However, the notion can be found in the Hadith narrated by

Makhul from Abu Hurayrah (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said, (Striving in the path of Allah (Jihad) is incumbent on you along with every ruler, whether he is pious or impious; the Salah is obligatory on you behind every believer, pious or impious, even if he commits grave sins.) Recorded by Abu Dawud and Al-Daraqutny. However, it is a Hadith Munqati` (a Hadith with a missing link after the Follower; the generation after the Prophet's Companions) as judged by Al-Majd Ibn Taymiyyah: "Makhul did not hear the Hadith from Abu Hurayrah." Quotation ended.

Moreover, Al-Shawkany said, "The Hadith of Abu Hurayrah is also recorded by Al-Bayhaqy which is Munqati` likewise. It is also recorded by Ibn Hibban in Al-Du`afa' (Weak Narrators). In its Sanad (chain of narration) there is `Abdullah ibn Muhammad ibn Yahya ibn `Urwah who is Matruk (a narrator whose Hadith transmission was discarded due to unreliability). Furthermore, it is recorded by Al-Daraqutny as reported by Al-Harith on the authority of `Aly (may Allah be pleased with him), as reported by `Alqamah and Al-Aswad on the authority of `Abdullah and as reported on the authority of Abu Al-Darda' through chains of narrations all of which - as judged by Al-Hafizh - are very weak. Al-`Aqily said, 'Of the text of this Hadith there is no reliable chain of narration.'" The liberal quotation from Al-Shawkany ended. For more details about the subject, consult the book Nayl-ul-Awtar by Al-Shawkany Vol. 3, p. 199 and subsequent pages and the book Al-Maqasid-ul-Hasanah p. 267.

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offering Salah behind an Imam of a Masjid (mosque) where no Jumu`ah (Friday) Prayer is performed

The second question of Fatwa no. 7780

Q 2: Is it permissible to offer Salah behind an Imam of a Masjid where no Jumu`ah is performed?

A: It is permissible to offer the Five Daily Prayers in a Masjid where no Jumu`ah Prayer is performed. Muslims have done so since the Prophet's lifetime until our present days.

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Fatwa no. 11960

Q: In the Masjid (Mosque) of our village, there is an Imam, who is not the regular Imam; he is known of his loyalty to the previous French occupation. He used to support the enemy against his fellow Algerians. He was an apostate. However, after the Independence, he became the Imam of our Masjid until today. The people divided into two groups. A group offers Salah behind him believing that he has repented and therefore, it is permissible to offer Salah behind him while the other group refuses to offer Salah behind him. We decided to find an answer to our question. is it permissible to

offer Salah behind this Imam who was an apostate during the occupation?

A: There is no harm to offer Salah behind this person if he shows repentance and behaves well.

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The third question of Fatwa no. 4876

Q 3: What is the ruling on offering Salah (Prayer) behind an Imam who always speaks immorally?

A: Offering Salah behind such a person is permissible as long as these words are not tantamount to Kufr (disbelief). If his words reach Kufr, such as cursing Allah and His Messenger, making a mockery of Islam or suchlike, he should not lead Salah (prayer) and it is not permissible to offer Salah behind him because in this case he is a Kafir (disbeliever).

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being led by a bachelor in Salah

Fatwa no. 4075

Q: Is it permissible to offer Salah (prayer) behind an unmarried Imam (the one who leads congregational Prayer)?

A: Yes, it is permissible if he is eligible to be an Imam.

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The second question of Fatwa no. 8893

Q 2: does the Imam (the one who leads congregational Prayer) of the Jumu`ah (Friday) Prayer have to be a married man?

A: Marriage is not a condition for leading people in Salah (Prayer), whether the Jumu`ah Prayer or any other Salah, because there is no legal evidence to make that a condition.

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The ninth question of Fatwa no. 8823

Q 9: is it permissible for a man to be an imam for a congregational Salah (prayer) while he is Junub (in a state of major ritual impurity) because

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there is no water?

A: It is permissible for a person who is permitted to perform Tayammum (dry ablution) due to the nonexistence of water or his inability to use it because of being sick or fearing that using water may cause him harm to be an Imam in Salah for a person who performs Wudu' (ablution).

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The first question of Fatwa no. 13011

Q 1: One day I traveled to a village at night. When I reached that village, I slept. When I woke up, I found that I had discharged Maniy (spermatic fluid), and there was no water to perform Ghusl (ritual bath following major ritual impurity). I offered the Fajr (Dawn) Prayer with Tayammum (dry ablution), and I led another man in Salah (Prayer), while he had no idea of all this. Am I a sinner? Do I have to pay Kaffarah (expiation)?

A: Your Salah is valid if you were not able to find water, even by buying it. If you were negligent in this, you should repeat Salah, as you did not fear Allah as He should be feared. As for the man who offered Salah with you, he does not have to repeat Salah. Allah stated, ﴾But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴿

It is permissible for a person who has performed Tayammum to lead a person who has performed Wudu' (ablution) in Salah, if the former had an excuse which allows them to perform Tayammum.

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Praying behind a blind Imam (one who leads people in prayer) or someone who has removed body organs

Fatwa no. 2489

Q: I would like to inform you that I have been travelling to Makkah, Madinah, Riyadh, in Saudi Arabia and Al-Azhar Mosque in Egypt in pursuit of acquiring knowledge. I received knowledge of Qur'anic sciences, Hadith literature, principles of Fiqh (Islamic jurisprudence), Tawhid (monotheism), the Islamic science of inheritance, Arabic language, oratory arts from virtuous scholars such as the late Shaykh Muhammad ibn `Aly ibn Turky, Shaykh Hammad Al-Harby, Shaykh Rashid Ahmad director of the Salafy House of Sciences, Shayakh Abu Bakr Al-Jaza'iry at Madinah, Shaykh Yusuf Al-Milahy in Riyadh, Shaykh Muhammad Abu Zahrah at Al-Azhar.

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In addition, I completed my education as I received primary and secondary education at the Scientific Institute of Riyadh and then graduated from Riyadh's School of Islamic Law in 1389 AH. I am now working as the director of an secondary school at Bani Shahr district.

A decree, issued by the Minister of Education and subsided by the letter of the Minister of Hajj and Awqaf (religious endowments), requests that teachers of religious sciences be assigned to work as Imams at Masjids (mosques) and to deliver sermons throughout Masjids of the Kingdom of Saudi Arabia. I'm seriously interested in participating in this good deed with the intention of seeking reward only from Allah.

Born one-armed as shown in my ID, I would like to know your opinion about me leading others in Salah.

A: Your study of the Qur'an and religious sciences qualifies you to lead others in Salah. It is actually preferable that you lead them if you are the best among them in reciting the Qur'an properly and are the most learned about rulings related to Salah. This is based on the Hadith in which the Prophet (peace be upon him) said, ﴾The one who is most versed in Allah's Book should act as an Imam for the people﴿ There is nothing wrong with being born one-armed. The same applies if one of your arms was amputated due to an attack or illness.

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The fifth question of Fatwa no. 6951

Q: is it permissible for a person who is deaf and blind to lead people in Salah (prayer)? Can he perform Salah as a Ma'mum (a person being led by an Imam in Prayer) as he can not hear or see what worshipers do? Should he perform Salah alone?

A: He is permitted to perform Salah as a Ma'mum by standing among people in a row. He can do as those beside him. His guardian and those surrounding him should notify him for Salah. If he performs Salah as Imam for others, his Salah will be valid, but he should not do so as it becomes difficult to remind him when he forgets anything in his Salah.

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The first question of Fatwa no. 4600

Q: What is the ruling on offering Salah (Prayer) behind a blind Imam (the one who leads congregational Prayer) who sometimes makes errors?

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A: Offering congregational Salah behind a blind Imam is permissible. It might even be preferable if he is better at reciting the Qur'an than those who perform the Salah behind him. This is based on the general meaning of what the Prophet (peace be upon him) said, ("The best reciter of Allah's Book should lead the people.") It was authentically reported that the Prophet (peace be upon him) (Appointed Ibn Um Maktum to lead people in Salah, and he was a blind man.) (Related by Imam Ahmad and Abu Dawud) As for his mistakes in reciting the Qur'an, here is an explanation of the Fiqh (Islamic jurisprudence) related to it: If his mistakes are related to Lahn (incorrect recitation due to mispronunciation of letters or syntax) that does not change the meaning, performing a Salah behind him will be valid. However, it would be better to follow an Imam who is free from such mistakes. If his Lahn changes the meaning, Salah led by him will be Batil (null and void), because of the Lahn not because of his blindness. An example of a Lahn that changes the meaning is pronouncing the vowel point Fat-hah (vowel point that sounds like "a") as Kasrah (vowel point that sounds like "i") in the word "Iyyaka", which can be translated as "you", as in: (You (Alone) we worship) [as this will make the pronoun refer to a female instead of a male. trans.] or pronouncing the Fat-hah as a Dammah (vowel point that sounds like "u") at the end of the word "An`amta", which can be translated as "You have bestowed Your Grace", as in: (those on whom You have bestowed Your Grace) [as this will make it a first person pronoun, whereas it should be a second person pronoun. trans.]. If the Imam's mistakes are due to poor memorization, appointing another person who has memorized the Qur'an well will be better.

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The Imamate of an illegitimate child

The sixth question of Fatwa no. 2857

Q 6: is it permissible for illegitimate children to assume the imamate in Salah (Prayer)?

(Part No. 7; Page No. 388)

A: The basic ruling is that illegitimate children are equal to others regarding Imamate (leading people in prayer) because of the general meaning of the saying of Allah (Exalted be He), ﴾Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious)].﴿ and the saying of the Prophet (peace be upon him), ﴾The one who has memorized more Qur'an should lead people in Salah...﴿ The fault of his mother or that of the one who commits Zina (adultery) have no effect on him due to Allah's saying, ﴾and no bearer of burdens shall bear the burden of another.﴿

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The first and second questions of Fatwa no. 2875

Q 1, 2: Is it permissible for a slave to be an Imam? Is it permissible for an illegitimate child to lead people in Salah (Prayer)?

A: It is permissible for a slave or illegitimate child to lead people in Salah if they are qualified for it in terms of the conditions of Imamate (leading people in prayer) because of the general meaning of the saying of the Prophet (peace be upon him), (The one who has memorized the most Qur'an should lead people in Salah.) We do not know of any proof to prevent this.

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The Imamate of a boy

The third question of Fatwa no. 4285

Q 3: a man entered the Masjid (mosque) and found a group of youth; the eldest of them was twelve years old. Is the Imamate (leading people in prayer) of this boy valid?

A: The Imamate of a boy who is aware of the acts of Salah is valid because of the saying of the Prophet (peace be upon him), (The one who has memorized the most Qur'an should lead the people in Salah...) It is also authentically reported in Sahih Al-Bukhari on the authority of `Umar ibn Salamah Al-Jarmy that he said: My father returned after meeting the Prophet (peace be upon him) and said that he had heard the Prophet (peace be upon him) say, (When the time for the prayer becomes due, let the person amongst you who knows Qur'an most lead the prayer. They looked for such a person and found none who knew more Qur'an than I. They therefore made me their Imam (to lead the prayer) and at that time I was a six or seven-year-old boy.)

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a woman leading other women in congregational Salah

The second question of Fatwa no. 7328

Q 2: Is it permissible for a woman to lead another woman in Salah (Prayer)? If it is permissible, where should the Ma'mum (a person being led by an Imam in Prayer) woman stand?

A: It is permissible for a woman to lead women in Salah and she should stand in the middle. If the Ma'mum is only one woman, then she should stand on the right side of the leading woman.

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The ninth question of Fatwa no. 3907

Q 9: If a group of women gather to offer a Nafilah (supererogatory) Salah such as Tarawih (special supererogatory night Prayer in Ramadan) or an obligatory Salah, is it permissible for one of them to lead as men do?

A: it is permissible for a woman to lead other women in obligatory prayers as well as Tarawih. She should not precede them in the row as the male Imam does but should stand in the middle of the first row.

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The first question of Fatwa no. 2428

Q 1: is it permissible for a woman to lead her husband and the rest of her family in Salah (Prayer) if she can do it better and knows the rulings on Salah better than them? Is it permissible for a woman to act as an Imam (leader of congregational Prayer) for her family?

A: First, the Islamically competent men of this woman's family should offer Salah congregationally in the Masjid (mosque). It is impermissible for them to be absent from the congregational Salah unless they have a legitimate excuse. This was established in the Qur'an, verbal and practical Sunnah, and the way of the Caliphs, the Sahabah (Companions, may Allah be pleased with them) of the Messenger of Allah (peace be upon him) and the Salaf (righteous predecessors). As for the children who have not reached the age of puberty yet, their parents should urge them to offer Salah congregationally in the Masjid, as the Prophet (peace be upon him) said, (Order your children to offer Salah at the age of seven, and beat them for neglecting it at the age of ten.) Commanding to offer Salah means offering it in congregation, as the evidence of Shari`ah indicate. **Second,** it is impermissible for a woman to lead men in Salah, as leadership in Salah is a form of `Ibadah (worship) which is Tawqifiy (bound by a religious text and not amenable to personal opinion). The practical Sunnah shows that a man should lead men in Salah. There is no evidence which shows that a woman can lead

men in Salah. However, she can lead other women in Salah. This was done by `A'ishah (may Allah be pleased with her) and Um Salamah (may Allah be pleased with her). It was also reported that the Prophet (peace be upon him) (ordered a woman of the Sahabah to lead her family in Salah.) (i.e. among the women).

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The fourth question of Fatwa no. 2218

Q 4: is it permissible for women to lead men in Salah?

A: It is not permissible for women to lead men in Salah, as this contradicts the Shari`ah.

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appointing a person who suffers from enuresis as an Imam

The first question of Fatwa no. 4995

Q 1: What is the ruling on performing Salah (prayer) behind a person who suffers enuresis?

A: The Salah of a person who suffers enuresis is valid for himself.

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Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ and ﴾Allâh burdens not a person beyond his scope.﴿ The Prophet (peace be upon him) said, ﴾When I command you to do anything, do of it as much as you possibly can.﴿ Moreover, there is a difference among scholars concerning the validity of Salah performed by healthy people behind this man. The soundest opinion is that their Salah is valid. But other people who are healthy should lead people in Salah in order to avoid such difference.

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The fifth question of Fatwa no. 3984

Q 5: the Imam remembered that he was not in a state of taharah (ritual purification) after performing one Rak`ah (unit of prayer) and let someone else complete the Salah (prayer). Should the new Imam complete the Salah or begin a new one?

A: If the reality is as has been mentioned, then the successor of the Imam should complete the Salah and should not start from the beginning. This is supported by the story of `Umar (may Allah be pleased with him) when he was stabbed while leading people in Salah. He chose `Abdul-Rahman ibn `Awf to succeed him. He completed the Salah and did not perform it again from the beginning. This case is similar to that.

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The second question of Fatwa no. 5318

Q 2: What is the ruling if the Imam dies after reciting Allah's saying, ﴾The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)﴿ **or if he breaks his Wudu' (ablution) after reciting,** ﴾The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)﴿ **in the second Rak`ah (unit of prayer)? Is it permissible for the Ma'mum (a person being led by an Imam in Prayer) to lead people in this Salah and repeat the first Rak`ah? We heard the Imam saying,** ﴾The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)﴿ **can the person who succeeds him complete the recitation by saying,** ﴾You (Alone) we worship﴿ **?**

A: if the imam dies or breaks his Wudu' during Salah, one of the followers can take his place and complete the Salah. He has to begin reciting Surah Al-Fatihah from the beginning. He can also begin reciting the Qur'an from the place where the first Imam stopped if he has recited what the first Imam recited. This is according to the soundest opinion of scholars in this regard.

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The first question of Fatwa no. 2873

Q 1: After passing wind while in the second Rak`ah (unit of Prayer) of `Asr (Afternoon) prayer, the Imam left the Salah substituting another man for him. What should the man do;

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complete the Salah as is or start anew?

A: if the imam passes wind during his Salah, he is permitted to make someone else succeed him to lead people in the remainder of the Salah. This way, his Salah and that of those led by him will be valid. This is supported by the story that after `Umar (may Allah be pleased with him) had been stabbed, he made `Abdul-Rahman ibn `Awf (may Allah be pleased with him) succeed him. The latter led people in the remainder of the Salah.

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The eighth and ninth questions of Fatwa no. 820

Q 8: i entered the Masjid (mosque) and joined the imam (leader of congregational Prayer) while offering Salah (Prayer). After, the imam pronounced Taslim (salutation of peace ending the Prayer), i stood up to complete what i missed of the Salah; then a man came in and joined me in Salah. Is it permissible for this man to do so, or not?

A: If the Ma'mum (a person being led by an Imam in Prayer) has offered some Rak`ahs (units of Prayer) with the Imam and then stands up to offer the remaining Rak`ahs, other people can follow him in Salah, according to the strongest opinion of Fuqaha' (Muslim jurists). Some of them, such as Hanafis and Malikis, concluded that it is impermissible to take a person who continues Salah after his Imam as an Imam. However, this matter is one of Ijtihad (juristic effort to infer expert legal rulings), as there is no definitive text mentioned about it.

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Q 9: if i enter a Masjid (Mosque) and join the congregational prayer in the final Tashahhud (a recitation in the sitting position in the last unit of Prayer). After Taslim (salutation of peace ending the Prayer), if i stand up to make up for the missed Rak`ahs, then someone comes in and follows me, should I lead him in Salah as Imam?

A: It is permissible for whoever wants to offer Salah to follow a person who joined the Imam in the final Tashahhud. This matter is more worthy of permission than the case mentioned in the previous question. Therefore, this person should lead the person who wants to follow him in Salah.

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The second question of Fatwa no. 4734

Q2: if the imam (the one who leads congregational Prayer) experiences minor ritual impurity during the fourth Rak`ah (unit of Prayer) of Salah (Prayer) and appoints a latecomer, who joined the Salah in the third Rak`ah, to replace him to lead the congregation, what should those people do who joined the Salah with the first imam from the first or the second Rak`ahs? Is it permissible for them to say the Taslim (salutation of peace ending the Prayer) before the second Imam, or is it permissible for them to offer more Rak`ahs and say the Taslim following the Imam, or should they sit waiting for the Imam to complete the four Rak`ahs of his Salah and then say the Taslim with him on the fourth, without doing the extra Rak`ahs with him or saying the Taslim before him? What is the ruling on the Salah of those who performed the Salah in these situations?

Would you please answer me in writing, mentioning the evidence, and may Allah reward you!

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A: If the reality of those performing Salah was as you mentioned, it was obligatory on those who performed the first and second Rak`ahs with the first Imam not to follow the second Imam when he stood to complete his Salah. Rather, they should have sat in their places, because they had offered the obligatory four Rak`ahs, and not said the Taslim before the Imam, due to what was authentically reported from the Prophet (peace be upon him), who said, ("The Imam is appointed to be followed.") (Agreed upon by Al-Bukhari and Muslim) The Prophet (peace be upon him) also said, ("I am your Imam, so do not precede me in Ruku` (bowing), Sujud (prostration), standing, or turning (i.e. faces when saying the Taslim).") (Reported by Muslim in his "Sahih [Book of Authentic Hadith]")

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The first question of Fatwa no. 5695

Q1: while leading the `Asr (Afternoon) Prayer, the Imam (the one who leads congregational Prayer) remembered, when he was sitting during the second Rak`ah (unit of Prayer), that he had not performed the Zhuhr (Noon) Prayer. He said the Taslim (salutation of peace ending the Prayer) and told the congregation that he had not offered the Zhuhr Prayer and so it was not permissible for him to lead them in the `Asr Prayer. What is the ruling on those who were led by him? What is the ruling on the Imam? Is their Salah (Prayer) valid or not?

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A: Anyone who remembers a missing Salah while they are offering another obligatory one should complete the Salah that they are offering. This Salah will be supererogatory for them and an obligatory one for those they are leading. They should then make up for the missed Salah, and perform the due one that they performed previously, as it was only a supererogatory one then. However, as the Imam interrupted the Salah, he should perform the Salah that he forgot, and then the one he interrupted. As for the Ma'mums (those being led by the Imam in Prayer), whose Salah the Imam interrupted, it is permissible for them to complete their Salah with another Imam, chosen from among them, in place of the first one. But if they performed their Salah individually, this was permissible, because they had an excuse for doing so and they had not done anything that nullified their Salah.

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The fifth question of Fatwa no. 296

Q 5: What is the ruling on a person who offers obligatory prayer behind a person who is offering a Nafilah (supererogatory) prayer? A person was offering a Nafilah prayer, then another person came, thinking that he was offering the obligatory prayer, he started praying behind him. But when he discovered that he was praying a Nafilah prayer, he repeated the prayer. Which prayer is valid, the first or the second?

A: It is permissible for person offering the obligatory prayer to pray behind a person who is offering a Nafilah (supererogatory) prayer. It is reported in the narration of Mu`adh that, (He used to pray with the Prophet (peace be upon him) and then go to lead his people in the same prayer.) Related by Al-Bukhari and Muslim.

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Also the Prophet (peace be upon him) led a group of his Sahabah (Companions) in two Rak`ahs of Salat-ul-Khawf (Prayer in times of fear) then recited Taslim (salutation of peace ending the Prayer). After that he led another group in two Rak`ahs then recited Taslim. Related by Abu Dawud. The second prayer of the Prophet (peace be upon him) was a Nafilah (supererogatory) prayer.

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The second question of Fatwa no. 469

Q 2: i entered the Masjid (mosque) to find a group of people offering Zhuhr (Noon) and `Asr (Afternoon) Salahs combined - for example - and i did not know which Salah of them they were offering. Fearing that i might miss the due time of Salah, what should i have done?

A: If someone enters the Masjid to find a group of people offering Zhuhr and `Asr Salahs combined - for example - while not knowing which Salah of them they are offering and fears that he may miss the due time of Salah, he should join them intending to offer the Salah due on him in congregation so as not to miss the congregational Salah. However, if it turns out later that he offered `Asr Salah behind an Imam offering Zhuhr Salah, his Salah will still be valid.

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The second question of Fatwa no. 3184

Q 2: is Salah (Prayer) valid if offered behind an imam whose clothes are soiled with Najasah (impurity)? What is the ruling if the Imam as well as the people praying behind him noticed this Najasah only after Salah was finished? Do they have to repeat Salah or is it only the Imam who has to repeat it?

A: According to the most appropriate of the two views held by scholars, the Salah of the Imam who does not notice that his body or clothes are stained with Najasah is valid. Neither he nor the people praying behind him are required to repeat Salah again. This is based on the Hadith narrated by Abu Sa`id: (That the Prophet (peace be upon him) was praying and took off his shoes and the people did the same. After finishing the prayer, he (peace be upon him) asked them: Why did you take off your shoes? They replied: We did the same as you. Then, he (peace be upon him) said: Jibril came to me and informed me that there was some filth on my shoes. So, if any of you enters the mosque, he should turn his shoes; if he finds filth on them, he should wipe them off and pray in them.) Narrated by Ahmad and Abu Dawud. The Prophet (peace be upon him) did not perform the first part of his prayer again nor did he ask his Sahabah (Companions) to perform it again.

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The fourth question of Fatwa no. 4706

Q 4: if i am offering Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) or Nafilah (supererogatory) prayer and someone else joins me thinking that i am offering the obligatory Salah, what should I do in this case?

A: It is permissible according to the most preponderant opinion of the scholars for a person offering the obligatory Salah to be led by a person offering a supererogatory Salah. He may also join a person who has commenced Salah alone. The Imam in this case should not prevent anyone from joining him in Salah. It is authentically reported that Ibn `Abbas (may Allah be pleased with him) came to the Messenger of Allah (peace be upon him) while he was offering Salah alone at night. He stood by his left side, thereupon, the Prophet (peace be upon him) pulled him to his right side and led him in Salah. It is also authentically reported that Mu`adh (may Allah be pleased with him) used to offer the `Isha' (Night) Salah with the Messenger of Allah (peace be upon him) then lead his people in the same Salah. The Prophet (peace be upon him) did not disapprove of this. The Prophet (peace be upon him) ﴾led a group of his Companions in performing two Rak`ahs of Salat Al-Khawf (Prayer in Times of Fear) and pronounced the Taslim (salutation of peace ending the Prayer). Afterwards, he led the other group in performing two Rak`ahs and pronounced the Taslim.﴿ Related by Abu Dawud.

The second Salah offered by the Prophet (peace be upon him) was Nafilah (supererogatory) payer.

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The fourth question of Fatwa no. 7306

Q 4: if a group of people enter a Masjid (mosque) while the imam is offering Tarawih (special supererogatory night Prayer in Ramadan), should they offer the obligatory Salah of `isha' (Night) Prayer in another congregation or offer it behind the imam and when he concludes Salah, they complete the `isha' Prayer?

A: To be on the safe side, they should offer Salah in congregation behind the person who knows the Qur'an amongst them to avoid the disagreement regarding the validity of offering the obligatory Salah behind an Imam who is offering a Nafilah (supererogatory) one. However, they may offer `Isha' (Night) Prayer following the Imam who offers Tarawih, their Salah will be valid and they will gain full reward of congregation according to the most preponderant view of scholars.

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The seventh and eighth questions of Fatwa no. 6496

Q 7: What should a person do when he enters the Masjid (mosque) after `Isha' (Night) Prayer has been concluded and the Imam is about to offer Tarawih (special supererogatory night Prayer in Ramadan), should he follow the Imam intending to perform `Isha' Prayer or should he offer Salah individually or in congregation with another group of people who are performing the `Isha' Prayer if this is possible?

A: It is permissible for him to offer `Isha' Prayer behind a person offering tarawih. When the Imam finishes the (two Rak`ah) Salah, the followers behind him should stand up to complete the `Isha' Prayer.

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Q 8: If a person forgets to perform the Fajr (Dawn) Prayer for example,

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and does not remember except after the Zhuhr (Noon) Prayer commences or forgets the Zhuhr Prayer and does not remember except after the time of `Asr (Afternoon) Prayer. Should he offer Salah with the Imam with the intention of making up for the missed obligatory Salah or the intention of the current Salah and then make up for the missed Salah?

A: He should offer the Salah which he forgot behind the Imam. There is no harm if there is a difference between his intention and the intention of the Imam according to the most preponderant view of scholars.

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changing one's intention from Zhuhr to `Asr prayer during prayer

Fatwa no. 12673

Q: While I was offering the Zhuhr (Noon) Prayer with the Imam in the Masjid (mosque), I remembered that I had already performed Zhuhr and that it was time for `Asr. I had entered into the prayer with the intention of praying Zhuhr. Shall I change my intention for `Asr (during Salah) or should I leave the Salah to change my intention?

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A: If the situation is as you have mentioned, then you should leave the Zhuhr Prayer and resume Salah with the Imam whenever you remember. When the Imam concludes the Salah, you have to make up for the missed Rak`ahs of `Asr Prayer.

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The third question of Fatwa no. 1687

Q3: Someone came to join the congregational Salah (Prayer) and another came to perform Salah, but found that it had finished and the first one was just completing the Rak`ahs (units of Prayer) that he missed with the congregation. Is it permissible for the second one to take the first one as an Imam and follow him?

A: Yes, it is permissible for the latecomer to follow the lead of the person who joined the congregational Salah for part of it and then stood up to perform the missed Rak`ahs after the Imam had said the Taslim (salutation of peace ending the Prayer). The basic principle is shown in what was narrated by Abu Dawud and Al-Tirmidhy, and was classed as Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) by Ibn Khuzaymah and as Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) by Ibn Hibban and Al-Hakim: ﴾The Prophet (peace be upon him) saw a man praying alone. He said, "Is there a man who can be charitable to this (man) and perform Salah with him?"﴿ The Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) narrated on the authority of Ibn `Abbas (may Allah be pleased with him) that he said, ﴾I stayed overnight in the house of my aunt Maymunah. The Prophet (peace be upon him) got up to perform Qiyam-ul-Layl (standing for optional Prayer at night) and I got up to perform the Salah with him and stood to his left. He held my head and drew me to his right.﴿ Also, Ahmad and Muslim narrated on the authority of Anas (may Allah be pleased with him) that he said,

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﴾While the Messenger of Allah (peace be upon him) was performing Salah during Ramadan, I came and stood behind him. Then another man came and stood by my side, then another one came until we had become a group. When the Messenger of Allah (peace be upon him) perceived that we were behind him, he lightened the Salah. He then went to his house and performed a Salah, (the like of which) he never performed with us. When it was morning, we asked him, "O Messenger of Allah! Did you notice us in the night?" He said, "Yes, it was this that made me do what I did."﴿ `A'ishah (may Allah be pleased with her) narrated that ﴾The Messenger of Allah (peace be upon him) used to offer Salah in his room. As the wall of the room was low, the people saw Messenger of Allah (peace be upon him) and stood up to follow him in Salah, and they spread the news. The following night the Messenger of Allah (peace be upon him) got up to perform the Salah and the people followed his Salah.﴿ (Related by Al-Bukhari)

These proofs affirm the permissibility of taking someone who is performing Salah alone as an Imam during a Nafilah (supererogatory) Salah. The general ruling is that there is no difference between the Fard (obligatory) and the Nafilah (supererogatory) Salah in this, unless there is evidence that indicates a specification of that general principle. Accordingly, being a latecomer does not prevent others from taking you as an Imam when you are performing Rak`ahs that you missed to attain the reward of the congregational Salah. This is the most correct opinion of the scholars.

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Fatwa no. 2975

Q: a man offered `Isha' (Night) Prayer as an Imam (leader of congregational Prayer), and then joined a group of people offering the same Salah as a Ma'mum (a person being led in Prayer).

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Is this valid or not?

A: If a person has offered a Fard (obligatory) Salah, whether as an Imam, Ma'mum or alone, and then finds a group of people offering the same Salah, it is better to repeat the same Salah with them again. This will be a Nafilah (supererogatory) Salah, while the first is counted as the Fard. Imam Ahmad, Abu Dawud, Ibn Majah and Al-Tirmidhy (may Allah be merciful with them) narrated from Yazid ibn Al-Aswad (may Allah be pleased with him) that he (one day offered the Fajr (Dawn) Prayer along with the Messenger of Allah (peace be upon him). When he (peace be upon him) finished Salah, he found two people who did not offer Salah with the congregation. He called for them, and they were brought trembling before him. He asked, "What prevented you from offering Salah with us?" They replied, "We have already offered Salah at home." He said, "Do not do so. If any of you offers Salah at home and finds that the Imam has not offered Salah yet, they should offer Salah with him; and that will be a Nafilah for them.")

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The fourth question of Fatwa no. 8492

Q 4: some Mu'adhins (callers to Prayer), when the official Imam is late, announce the Iqamah (call to start the Prayer) and then ask one of those attending the salah to lead people in salah. Is this permissible? Or, is it necessary that such Mu'adhins specify

the one to lead people in Salah before announcing the Iqamah? If the latter is the case, what if they do not specify the person who is to lead people in Salah?

A: There is flexibility regarding the issue. To clarify, the Mu'adhin may ask someone to lead people in Salah either before or after the Iqamah.

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prolonging Salah

The second question of Fatwa no. 4582

Q 2: I lead people in Salah (prayer) at one of the Masjids (mosques) of the village. The people who pray behind me ask me not to prolong Salah as they know that I belong to a certain Islamic organization. Should I shorten Salah knowing that all those who pray behind me are young men and none of them are old? Should I only recite less than ten Ayahs (verses) of the Holy Qur'an? What is the Islamic ruling for this?

A: It is an act of Sunnah (regular practice of the Prophet) that the Imam should take into consideration the conditions of those who pray behind him, especially those of weak health. He has to follow the example of the Prophet (peace be upon him) in performing Salah. However, a person is not considered to be prolonging Salah if he recites only ten Ayahs of the Holy Qur'an. The Prophet (peace be upon him) used to recite Mufassal Surahs (the last 65-70 chapters of the Qur'an) in Fajr (Dawn) Prayer and used to recite short and sometimes long Surahs in Maghrib (Sunset) Prayer.

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He also used to recite medium Surahs in Zhuhr (Noon), `Asr (Afternoon) and `Isha' (Night). Mufassal Surahs of the Qur'an start from Surah Qaf until Surah Al-Nas.

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The sixth question of Fatwa no. 8502

Q 6: is it reported that the Messenger of Allah (peace be upon him) used to prolong the Zhuhr (Noon) Prayer? If he (peace be upon him) did so, should we do it as well?

A: It is authentically reported in Sunnah that the Prophet (peace be upon him) used to prolong recitation in the first Rak`ah (unit of Prayer) of the Zhuhr Prayer, and recite briefly in the second Rak`ah. It is reported in the Sahih (authentic) Book of Al-Bukhari from `Abdullah ibn Abu Qatadah from his father (that the Prophet (peace be upon him) used to recite Al-Fatihah followed by two other Surahs in the first two Rak`ahs of the Zuhr prayer, and he used to recite only Al-Fatihah in the last two Rak`ahs. Sometimes an Ayah or so was audible. He used to prolong the first Rak`ah more than the second, and used to do the same in the `Asr (Afternoon) and Fajr (Dawn) Prayers.) It is a Sunnah to prolong recitation in the first Rak`ah and recite briefly in

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the second Rak`ah, in order to follow the Prophet (peace be upon him). It is also a Sunnah to prolong the Zhuhr Prayer more than the `Asr Prayer, as it was authentically reported from the Prophet (peace be upon him) that he used to recite in the first two Rak`ahs of the Zhuhr Prayer as much as Surah Al-Sajdah and in the other two Rak`ahs half of the length. In the first two Rak`ahs of `Asr, he used to recite as much as he did in the last two Rak`ahs of Zhuhr. In the last two Rak`ahs of `Asr, he used to recite half of this amount. Narrated by Muslim in his Sahih Book of Hadith in the Hadith reported from Abu Sa`id Al-Khudry (may Allah be pleased with him). It was also reported from Sulayman ibn Yasar (may Allah be pleased with him) that he said, (A man used to prolong the first two Rak`ahs of Zhuhr, recite a little in `Asr, recite short Surahs of Al-Mufassal (the last 65-70 chapters of the Qur'an) in the Maghrib (Sunset) Prayer, medium length Surahs of Al-Mufassal in the `Isha' (Night) Prayer, and longer Surahs of Al-Mufassal in the Fajr Prayer. Abu Hurayrah said, "I have never seen anyone whose Salah is closer to the Messenger of Allah's than this man.") Related by Al-Nasa'y with an authentic chain of narration.

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The third question of Fatwa no. 8321

Q 3: what is the ruling on prolonging Salah (prayer)? Performing one obligatory Salah takes about thirty to forty five minutes. But we find no hardship in this regard.

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We would like you to guide us to the truth in this regard. May Allah reward you well!

A: If Ma'mums (persons being led by an Imam in Prayer) are satisfied with the prolongation and this place is confined to this group alone or if it is known that these people prolong their Salah, then they will be permitted to do so. Otherwise the Imam should not prolong his Salah. He has to follow the example of the Prophet (peace be upon him) in this regard. Allah (Exalted be He) says, ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴿ The Prophet (peace be upon him) said, ﴾Perform Salah as you have seen me performing it.﴿ This Hadith was reported by Al-Bukhari in his Sahih.

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the prayer of a Ma'mum in front of the Imam

The first question of Fatwa no. 5936

Q 1: Is it permissible for the Imam to stand behind the Ma'mums (people being led by an Imam in Prayer)?

A: The Imam should stand in front of the Ma'mums. If they

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stand in front of him, their Salah is considered invalid according to the saying of the Prophet (peace be upon him), (The Imam is appointed only to be followed.) Also because the authentically reported narrations indicate that the Prophet (peace be upon him) used to stand in front of the Ma'mums. This is the view of Abu Hanifah, Al-Shafi`y, and Ahmad. Ibn `Abdul-Bar reported that Imam Malik considered it undesirable for a Ma'mum to stand in front of the Imam, however if he does so, he does not have to repeat Salah. It is reported that Imam Malik said that if a Ma'mum performs Salah in front of the Imam with no excuse, he should repeat the Salah. But the soundest view is that of the majority of scholars which states that the Salah of a person in front of his Imam is invalid. The Prophet (peace be upon him) said, (Pray as you have seen me praying.)

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The third question of Fatwa no. 1881

Q 2: if the congregation lines up in front of the imam (leader of congregational Prayer) in Al-Masjid Al-Nabawi (the Prophet's Mosque in Madinah), is this permissible according to the juristic opinion of Imam Malik, or is it only out of necessity?

A: The Sunnah of Prophet Muhammad (peace be upon him), which was followed by his Caliphs and their followers (may Allah be pleased with them) requires that the Ma'mum (a person being led by an Imam in Prayer) must stand behind the Imam, whether in the Peophet's Mosque in Madinah or elsewhere. It is impermissible to depart from this. If one offers Salah in front of the Imam, it is a violation of this Sunnah. Ibn Qudamah (may Allah have mercy on him), said in his nook "Al-Mughny" that it is a Sunnah for the Ma'mum to stand behind the Imam; it is invalid to stand in front of him." This is the preponderant, correct opinion

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in shaa'-Allah (if Allah wills). Lining up in front of an Imam was never reported from the Prophet (peace be upon him) or his Sahabah (Companions, may Allah be pleased with them). It also clearly contradicts the role of the Imam whom we are asked to follow according to the statement of the Messenger of Allah (peace be upon him), ﴾The Imam is appointed so that he should be followed, so do not be at variance with him.﴿ (Agreed upon by Imams Al-Bukhari and Muslim).

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Fatwa no. 1940

Q: a number of travelers and residents gathered in a Masjid (mosque) which became full of Muslims. as the people gathered, asked for someone to lead them in `asr (Sunset) Prayer whose time was due, a person stepped forward and started leading them. after pronouncing Takbirat-ul-Ihram (saying: "allahu akbar [allah is the Greatest]" upon starting Prayer) and reciting Surah al-Fatihah, the appointed regular Imam of the Masjid came in. He withdrew the other Imam and stood in his place. The rows went into a state of disarray. What is the ruling regarding this? May Allah reward you with the best.

A: No one is permitted to lead others in Salah in a Masjid which has a regular appointed Imam except with his permission. This Imam is the one most entitled to lead others in Salah. This is based on the Hadith in which the Prophet (peace be upon him) said, (A man should not lead another man in prayer while in his (the latter's) place of authority, or sit in his special honoring place, except with his permission.)

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Narrated by Muslim. If he comes later than usual, another person may lead the people in his place in order to avoid disorder. However, if the regular Imam shows up after Salah has started, he may either join the rows of the praying people or step forward and lead them instead of the other Imam.

Accordingly, there is nothing wrong with what the regular Imam did and the Salah is valid. The Prophet (peace be upon him) is reported to have once lagged behind on a journey as he went out to relieve himself. When he came back, `Abdul-Rahman ibn `Awf was leading people in Salah. Upon knowing of the Prophet's presence, `Abdul-Rahman wanted to withdraw himself to the rows of the praying people, but the Prophet (peace be upon him) beckoned him to stay in his place. The Prophet (peace be upon him) joined the row of other praying people who were led by `Abdul-Rahman. The Prophet is also reported to have come late from Madinah where he went to make peace between Banu `Amr ibn `Awf. Abu Bakr (may Allah be pleased with him) led Muslims in Salah. When Abu Bakr (may Allah be pleased with him) sensed the presence of the Prophet (peace be upon him), he retreated until he reached the first row. The Prophet (peace be upon him) stepped forward and led the prayer.

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Fatwa no. 4993

Q: our Imam (the one who leads congregational Prayer) is always late for Salah (Prayer) and arrives in the second Rak`ah (unit of Prayer). one of the Muslim brothers said that Salah cannot be established without the Imam's permission, even if you have to go to his house to get his permission. Is this correct? Please bear in mind that every day he comes late more than once. If I wait for a long time, some people start grumbling, and they either perform Salah alone or leave the Masjid (mosque). Is it a Sunnah for the Imam to come to the Masjid early or to arrive at the time of Iqamah (call to start the Prayer)? Please advise us and may Allah reward you.

A: You are not responsible for going to the Imam's house to bring him to the Salah. You can start to perform a Salah without his permission if he is absent or later than the usual time. When the Sahabah (Companions of the Prophet, may Allah be pleased with them) were in Madinah, Al-Siddiq (Abu-Bakr, may Allah be pleased with him) led the Salah if the Prophet (peace be upon him) was late, and when the Prophet (peace be upon him) arrived he did not criticize him, in fact he affirmed it. It is obligatory on the Imam to perform the duties of his Imamah (leadership of the congregational Salah) as he is required to by Islamic law, being considerate of the Ma'mums (those being led by an Imam in Prayer) and fulfilling the duties of the job he was appointed to by the ruler. If he fulfills his duties, all praise be to Allah (for this), but if he does not, those responsible in the Ministry of Awqaf (Endowments) should take the necessary action.

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wages for the Imamate

The second question of Fatwa no. 3210

Q 2: Some people asked me to be an appointed Imam in the Ministry of Awqaf. I will take my salary either from the Ministry or people will pay me. I did not accept because I know that it is impermissible to take money for performing acts of worship, could you kindly advise me?

A: It is permissible for you to receive a salary in return for being an Imam. This is the way things happen and none of the Muslim Imams denied it, for the Imamate is a public service. Therefore, whoever performs this job is entitled to receive a salary from the state or the Ministry of Awqaf and he may take donations.

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The fourth question of Fatwa no. 4787

Q 4: i am the imam of Masjid Al-Sayl Al-Saghir. i receive a monthly salary from the Ministry of Awqaf (Endowments). But I am worried about this salary because I know that Salah should not be performed behind an Imam who receives a salary for being an Imam. I intend to leave the Masjid (mosque) but I am afraid that if I leave it, another inefficient Imam may lead people in Salah.

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Some Imams only care about the salary. Some of them commit Bid`ah (innovation in religion), some shave their beards, some smoke, some commit Isbal (lengthening and trailing clothing below the ankles) and the likes of these abominable deeds. I have investigated this issue many times, but I did not find any evidence on the permissibility of receiving such a salary. In fact, I like to call people to Allah's Way anywhere in the Masjid or on the street for free. Allah (Glorified be He) Alone knows this fact. I love to do it for Allah's Sake not to get money in return. I do it to please Allah and He (Exalted be He) shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner become lost. I hope you will answer this question in detail.

A: It is permissible for the Imam to take a salary from the Ministry of Awqaf (Endowment). There is no harm in doing so because the money of Bayt-ul-Mal (Muslim treasury) is to be spent on Muslims' purposes, and paying Imams and Mu'adhins (caller to Prayer) are of the Muslims' most important purposes. The Prophet (peace be upon him) and the Rightly-Guided Caliphs (may Allah be pleased with them) used to distribute money to some Muslims according to their missions and they used to take this money. When `Umar said, "O Allah's Messenger, give it to some one who is needier than I". The Prophet (peace be upon him) said, (Take out of this wealth and make use of it or give it in charity. Money which comes to you without being avaricious and without you asking for it, is permissible to take. Otherwise, you should not seek it.)

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The third question of Fatwa no. 3502

Q 3: Is it permissible to offer Salah behind an Imam paid by the government?

A: Yes, it is permissible to offer Salah behind him as he carries out a general duty for Muslims. He has a right to Bayt-ul-Mal (Muslim treasury) which pays him like the rest of the people who carry out their duties such as caliphs, governors, judges, teachers, etc. This is the way things have been happening since the lifetime of the Prophet (peace be upon him) until today. It is permissible for the Imams and Mu'adhins (caller to Prayer) to get paid from the Awqaf revenues in return for their jobs.

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Fatwa no. 8949

Q: i have built a Masjid (mosque) in my area as there were no Masjids there. Then, i intended to apply for the position of imam of this Masjid. I have already sent my application.

They have accepted it in the Ministry of Hajj and Endowments at Bibishah. I thought about this behavior and believed that my application for the position of Imam may deprive me of the reward of building the Masjid. Moreover, I had intended to apply for that position before the construction of the Masjid. This is all that comes to my mind in this regard. I would like to know if my application for the position of Imam in this Masjid deprives me of the reward or not? Especially that no one has applied for this position except me.

A: You are permitted to apply for the position of Imam in the Masjid you have built if you are qualified for that. You are also permitted to receive a salary for that position from Bayt-ul-Mal (Muslim treasury). Doing so will not decrease or deprive you of the reward.

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The first question of Fatwa no. 3791

Q: I want to ask about travelers offering Salah (Prayer) being led by a resident Imam; are they to complete their Salah as he does?

A: A traveler offering Salah being led by a resident Imam is valid. However, the former is to complete his Salah and may say Taslim (salutation of peace ending the Prayer) only after the Imam says it. Evidence of the case can be found in texts authentically transmitted from the Prophet (peace be upon him).

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The second question of Fatwa no. 4260

Q 2: what is the ruling on offering Salah (prayer) behind an Imam who leads people in Jumu`ah (Friday) Prayer and sometimes other Salahs such as `Asr (Afternoon) Prayer without shortening his Salah though he lives in a city that is fifty five kilometers away? He comes all this way in order to lead us in Jumu`ah Prayer and then returns home on the same day.

A: It is permissible for a person who lives the mentioned distance away from the Masjid to be an Imam for Jumu`ah Prayer or other Salahs. His Salah and that of those who perform Salah behind him is valid.

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The third question of Fatwa no. 6737

Q 3: is it permissible for an imam in a state of Ruku` (bowing) to wait for a newcomer, whose footsteps he hears, lengthening his Ruku` to enable the newcomer to catch up with the Rak`ah (unit of Prayer)? Or, is it impermissible for the Imam to wait for any newcomer?

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A: If the Imam, while in a state of Ruku`, will wait for a newcomer to catch up with the Salah for such a short period as may cause no inconvenience to those performing Salah, it will be permissible.

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should a person offering salah individually leave his salah to join the congregation

The second question of Fatwa no. 1787

Q 2: A person enters the Masjid (mosque) in Ramadan, and thinks that people are offering Tarawih (special supererogatory night Prayer in Ramadan), while he has not offered the `Isha' (Night) Prayer yet, so he starts to offer Salah (Prayer) alone. During Salah, he discovers that they are offering the `Isha' Prayer. What should he do? Should he continue his Salah alone, or join the congregation?

A: He should discontinue his Salah and join the congregation, as offering Salah congregationally is a Wajib (obligatory) unless one has an excuse. In this case, he does not have an excuse, because he is able to join them. There is no harm in discontinuing an obligatory Salah for a legitimate reason, and there is no doubt that joining the congregational Salah is a valid excuse.

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The fourth question of Fatwa no. 6581

Q 4: which is better during the congregational Salah: to stand on the right side of the row in a spot which is far from the Imam (the one who leads congregational Prayer) or on the left side in a spot which is nearer to the Imam?

A: It is better to stand on the right side of the row whether near or far from the Imam. This is based on the following Hadith in which the Prophet (peace be upon him) said, (Allah and His angels bless those who are on the right sides of the rows.) (Related by Abu Dawud, Ibn Majah and Ibn Hibban)

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The third question of Fatwa no. (4678)

Q 3: in the Masjid (mosque), and after the first row is complete by worshippers, a small number of people who constitute less than one row remain. Should they stand on the right side of the second row so as to get the reward of offering Salah (prayer) on the right side? Or should they stand behind the Imam, having the front row completed, and knowing that the area of the Masjid is medium if not small?

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A: If the case is as you mentioned, a second row should be established starting from behind the Imam, whether the Masjid's area is small, medium or large.

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offering Salah behind women in case of necessity

The second question of Fatwa no. 7835

Q 2: There are Masjids (mosques) where women perform Salah (prayer) behind men. When Iqamah (call to start the prayer) is announced, women stand in rows behind the rows of men. A person may not be able to reach the men's rows as there is no vacant place. What should they do in this case? Can they perform Salah behind the women's rows or should they leave until the women leave? Can they perform Salah in another place?

A: The basic rule is that men follow the Imam and women's rows are at the back of the Masjid in order that men who come late can join the men's rows. Women should give way to men to join the men's rows. If men do not find a way to reach their rows, they can stand in rows behind the women's rows due to this necessity. Their Salah will be valid.

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The second question of Fatwa no. 4732

Q2: we call people to perform the Fajr (Dawn) and `Isha' (Night) Prayers, and check on those who do not attend the Salah. Did the Prophet (peace be upon him) do this? Would you please explain, giving the evidence?

A: It is obligatory on Muslims to advise each other, to cooperate in righteousness and Taqwa (fearing Allah as He should be feared), and to enjoin what is good and forbid what is evil. To do so, Muslims are required to check on their fellow Muslims, not to spy on them, but to visit them if they are ill, advice them of what is beneficial or help them avoid what is harmful, help them to get what is in their best interest or to avoid difficulties and harm, enjoin what is good and forbid what is evil, etc., and checking on those who perform Salah is one of the things a Muslim should do. It was narrated that the Prophet (peace be upon him) checked on the Muslims during Fajr Prayer, as he said, ("Have you seen so-and-so? Have you seen so-and-so?")

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The second question of Fatwa no. 10948

Q 2: I sometimes miss one Rak`ah (unit of Prayer) when I come to the Masjid (mosque) to offer a Salah (Prayer) consisting of three or four Rak`ahs. In my first Rak`ah, the Imam sits to say the first Tashahhud (a recitation in the sitting position in the second unit of Prayer). What should I recite in such case?

A: a latecomer has to follow the Imam in all the actions of the Salah. Thus, when the Imam sits at the end of his second Rak`ah to say Tashahhud, you must do the same even if it is your first Rak`ah. The Prophet (peace be upon him) said, (The Imam is appointed so that he should be followed, so do not be at variance with him.) (Recorded by both Al-Bukhari and Muslim.)

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The first question of Fatwa no. 1749

Q1: is it permissible for the imam (the one who leads congregational Prayer) of a Masjid (mosque) to refuse to lead a Salah (Prayer) if he is present in the Masjid?

A: It is not permissible for the Imam of a Masjid to refuse to lead people in a Salah if he is present in the Masjid, unless he has a lawful excuse or reason that requires him to delegate someone else to lead the Salah. If this is the case, he should delegate someone who is qualified to lead the Salah and he should perform the Salah behind him as a Ma'mum (a person being led by an Imam in Prayer). He may delegate whoever he sees as the best person to lead the Salah instead of him, not just to excuse

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himself, but to have the best person as the Imam. This would not be considered as a refusal to lead the Salah.

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